THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXVII Philadelphia, January, 1938 No. 4

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See Page 122 for Article on Work Accomplished

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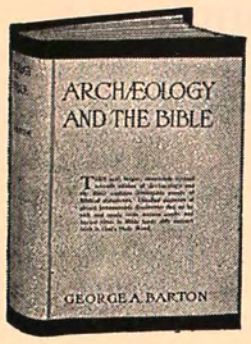

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXVI: NO. 4 PHILADELPHIA, JANUARY, 1938 Fifteen cents a copy One dollar a year

The Bishop's New Year Message

Charles Lamb has said "of all sound of all bells, most solemn and touching is the peal which rings out the Old Year. I never hear it without a gathering-up of my mind to a concentration of all the images that have been diffused over the past twelve months; all I have done or suffered, performed or neglected—in that regretted time. I begin to know its worth as when a person dies. It takes a personal color; nor was it a poetical flight in a contemporary, when he exclaimed,

'I saw the skirts of the departing year.'

It is no more than what in sober sadness everyone of us seems to be conscious of, in that awful leave taking."

In the army we have "taps" when one is buried. It is very sad and sobering. But taps for one is reveille for the others. The year is dead, but a New Year, with all of its opportunities is opening before us. Let us profit by our mistakes and failures and see before us a new clean sheet. Let us resolve that it shall record higher and better things than the sheet that is closed.

In our Diocese what wonderful openings there are before us. We can feed Christ in the persons of the starving Christian Chinese. Christ has said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," I hope that no parish will let this opportunity pass without an earnest effort to do this Christlike work. I have received a number of splendid gifts from individuals, but the offering from the Churches was miserably small. Try again before the 15th of January. Surely Rectors could not have presented the subject with earnestness and zeal and receive so small a response.

In the year that is opening shall we not strive to live nearer to God. Let each day be a picture of our entire life. In the morning seek the blessing of God. Go to our work or to our pleasures with the consciousness of His presence. Struggle with our temptations with the consciousness that His irresistable power will cooperate with our efforts. At night ask forgiveness for our failures and go to our rest in that state of mind and life in which we hope to be found when He shall say to each one of us "Give an account of thy stewardship."

Thus the year 1938 may be the happiest and most blessed year that we have ever known.

The Executive Secretary's Page

With the co-operation of Mrs. John E. Hill, Diocesan President of the Woman's Auxiliary, and the Speakers' Bureau of the National Church, a Diocesan Speakers' Bureau has been set up in the office of the Executive Secretary. This is done in order to secure better coverage in the Diocese for missionary speakers, and to avoid bringing interesting speakers into the Diocese for single engagements. Under the new set-up a speaker comes to us each month on the fourth Wednesday. We make out an itinerary and the National Council pays the traveling expenses to and from the Diocese. We are responsible for hospitality and traveling within the Diocese. Through the kind co-operation of Dean Evans, of the Philadelphia Divinity School, and Dean Springer, of the Church Training and Deaconess House, our visiting missionaries will be entertained at a nominal cost. A parish may give an honorarium to a missionary speaker, but it is not necessary, nor is it expected. It will be helpful, however, whenever an organization or a parish has the services of a missionary that some small contribution be made to the Diocesan Speakers' Bureau in order to meet the expenses. Anything up to $5.00 will be sufficient.

†

Any parish branch of the Woman's Auxiliary desiring to have missionary speakers are requested to make arrangements through the Diocesan office of the Woman's Auxiliary. Mrs. Rowe, the secretary, will co-ordinate all these requests through the Diocesan Speakers' Bureau.

†

During the month of January we shall have three guest missionaries from their respective fields. The Rt. Rev. Alfred A. Gilman, D.D., Bishop of the Missionary District of Hankow, will be with us from January 1st to the 17th, inclusive.

Bishop Gilman has been in Hankow since 1902, and has spent his entire ministry there with the exception of a short service in Wyoming while he was a Deacon. He is a graduate of the University of Nebraska, and the 1902 class of the Philadelphia Divinity School. He was President of Boone University from 1917 to 1924, and Acting President of Central China University, of which Boone is now a part, from 1924 to 1929. Bishop Gilman was in China during the revolution and was for more than a month under siege in the city of Wuchang in 1926, where he had charge of the non-combatants, and was President of the Wuchang Society for the Relief of Women and Children. He visited the United States in 1927, returning to China to find that all the American members of the Missions had been evacuated. He reached Hankow to find all the Chinese schools closed, and the Chinese clergymen terror-stricken. He plunged into the work of reorganization, and so well did he succeed that after the siege had been raised, a group of responsible citizens of Wuchang presented him with a beautiful silver shield on which was engraved the tribute of a grateful Chinese people.

Bishop Gilman is an accomplished Chinese scholar and the author of the Chinese translation, "Ecce Homo." He comes to us well prepared to tell the story of his adopted people.

As Bishop Gilman's schedule calls for twenty-five speaking engagements during fourteen working days, no more assignments are available.

†

The second missionary visitor will be the Rev. Wellington K. Boyle, Archdeacon for the Work Among the Ojibway Indians on the Cass Lake, Leach Lake, Red Lake, and White Earth Reservation in the Diocese of Duluth, Minnesota. Archdeacon Boyle is a full-blooded Ojibway. He graduated from the Seabury-Western Divinity School in 1915. There are more than 14,000 Ojibway or Chippewa Indians on these reservations. Our Church has a unique opportunity to work among these Indians, as is attested to by the fact that one of the largest communions withdrew all their missionaries to these Indians, on the ground that the Episcopal Church is able to do a much better work. Archdeacon Boyle will be with us from January 26th ot February 6th, inclusive, and as his schedule is still open we shall be glad to add to it upon request.

†

The third visitor is the Rev. Benson H. Harvey, who is Canon Missionary of the Cathedral St. Mary, St. John, Manila, Philippine Islands. We shall tell more about Canon Harvey in the next issue of THE CHURCH NEWS. He is to be with us from February 23rd to March 7th, inclusive, and his schedule is still open.

†

The General Convention adopted a Program and Budget of General Church Work in 1938 calling for an expenditure of $2,450,000.00. Our Diocese was urged to accept and raise $175,000.00 as its share. The 1938 Quota, now in possession of each parish and mission in the Diocese, is based on this request from the National Church. You are asked to remember this, and to give it earnest and prayerful consideration before you send in your pledge for the missionary work of the Church in 1938.

†

An interesting story comes from the Diocese of Rochester. After the General Convention they held a two-day conference for the Clergy of the Diocese. One of the results was the offer of the Rev. Kenneth Urquhart, of St. Matthias Mission, East Rochester, to go as a missionary to Liberia. Liberia needs missionaries very badly but the National Council had no funds with which to send Mr. Urquhart.

Then in October seven hundred laymen of the Diocese of Rochester had a mass meeting. The meeting culminated in the formation of The Bishop's Men of the Diocese. One of the first things they decided to do was to pledge $2,500.00 annually for three years to support the Rev. Mr. Urquhart in Liberia.

†

As of December 18th we have sent to the National Council on our 1937 Expectation $107,388.17.

†

The following letter was received from Dr. Franklin: "I know you appreciate how important it is that your National Council receive in 1937 every dollar of your Expectation of $175,000. All of this money has been appropriated and will be spent. Certainly we should say farewell to Bishop Perry and Bishop Cook and welcome to Bishop Tucker by closing our books for 1937 with all bills paid."

†

Someone recently remarked that the Church of Christ affords to those who desire to do good the best opportunity for service and gifts. This is undoubtedly true and, for this reason, the Church, if she is alive to her opportunity and privileges, will constantly ask you for money.

No one ever accused the late Canon Waddy, of the English Society for the Propagation of the Gospel, of being an easy optimist. He knew missions intimately all over the world and, working in a great mission headquarters, he knew especially the problems and the shortcomings. But in 1936, shortly before his death, he said, "The hopefulness and power of the Christian Church today is amazing. It is affecting the world and winning race after race. It is true to say that the problem is not to find openings but to keep up with them."

FREDERICK P. HOUGHTON.

The China Emergency Fund

As our own Diocese is under pledge to raise one-tenth, or $30,000, of the total amount of $300,000 authorized to be raised throughout the Church to meet the emergencies facing our missionary work in China, the following, issued by the National Council, contains important information as to how the fund is to be used, based upon the latest reports available up to the time the article was prepared.—ED.

—

1. In October, 1937, the American staff of the Episcopal Church in its various missions in China consisted of 161 adults and 95 children, of whom there were in China at the outbreak of hostilities 108 adults and 46 children. Some of the adults were on furlough in the United States and others were out of China for their summer vacations. Many of the children were in the United States where they are being educated. Early in September word was sent to China recommending the evacuation of all married women and of all children regardless of the part of China in which they were stationed. At the same time it was recommended that the workers in the Shanghai area who were outside of that territory should not return, and that those at work in Shanghai and its vicinity should be evacuated at the discretion of the mission authorities.

Only a few of our active workers have left China and these because the work in which they were engaged has stopped. Others who were out of the country when hostilities started have returned. Naturally, our hospitals are busy as never before, and every doctor and nurse is urgently needed. Not so with our schools, a number of these are definitely closed, and their reopening is uncertain. On the other hand, the report comes from Wuchang that Central China College has the largest enrollment in its history, many students coming from other institutions closed on account of military operations in other areas. St. John's University and St. Mary's School, Shanghai, have reopened in an office building in the city. Members of the staffs of these two institutions who were outside of Shanghai have been recalled for duty.

With the advance of the Japanese forces, the cities of Soochow, Wusih and Changshu have been evacuated by our staffs in those places. All of this movement to and fro has required a large amount of additional expenditure. The total is impossible to estimate with any accuracy until we know the extent of the Japanese advance, but in this fund allowance has been made for the expenditure for these purposes of $17,500.

2. Missionary salaries in China are lower than in any other field because of lower living costs. When missionaries are evacuated, either to the United States or to other missionary districts, quarters must be provided and additional salary payments must be made to allow for higher living costs. The estimate for this purpose on the basis of one year is $25,000.

3. Our primary responsibility, after caring for our workers, is for the thousands of members of our Church in China who have been rendered homeless and destitute. The Church in China consists not in its churches, its schools and its hospitals, but in the thousands of souls which constitute its membership. These people, loyal supporters of the Church, must not be allowed to die of disease or starvation, and must be helped in their fight for social and economic reconstruction and self-respect. Food, shelter, clothing and other necessities, estimated on the basis of one year, will require $50,000. The estimated cost of food is at the rate of two cents a day United States money for each person to be aided, but thousands are involved.

4. Our hospitals are working not only at capacity but far in excess thereof. Because of financial conditions in the United States those in Shanghai were receiving practically nothing in the way of an appropriation except the salaries of a small number of American doctors and nurses. The rest of their expenses were met by local contributions and the fees of patients. Now with redoubled work, the sick and wounded have nothing with which to pay, yet the work must go on, epidemics must be prevented and lives must be saved. The estimated cost of this service for one year is $25,000.

5. St. Luke's Hospital in Shanghai was in the Hongkew district; evacuation was necessary at the beginning of hostilities and the hospital was later damaged by shell fire. New property had been purchased in a far better part of the city upon which it was planned to erect a new hospital as soon as the money was available. To meet the overwhelming demand for its services, temporary wooden buildings should be erected on this site immediately with the idea that they will serve not only the present emergency but will give good service for some five or ten years to come, until the permanent buildings can be erected. For this purpose $50,000 is needed.

6. The conditions as to fees noted in the hospitals exist also in our educational institutions. This invaluable service must be continued wherever possible, and even where schools are closed the trained staff must be kept together and maintained wherever eventual reopening is a possibility. On the basis of one year the estimate for this need is $50,000.

7. Regular revenue available for the missionary budget was received from the rental of property in the Hongkew

Why $300,000 Is Needed for the China Emergency Fund

Details as to the amounts which appear below will be found in the accompanying article which appears on this page.

1. Evacuation of women and children and extra travel of active staff	$ 17,500
2. To provide additional cost of maintaining evacuated missionaries, rent for quarters, adjustment of salaries, etc.	25,000
3. To provide shelter and food for thousands of Chinese Christians threatened with death by starvation and disease	50,000
4. To provide increased cost of hospital service	25,000
5. To erect barracks and buildings for St. Luke's Hospital, Shanghai, on new site	50,000
6. To provide for Chinese staff of St. John's University and other institutions heretofore paid by institutions	50,000
7. To make good loss of Hongkew Lease Rentals	13,340
8. Replacement of clothing, furniture and other equipment of missionaries. Replacement and repair of damaged buildings to the extent of the money available	69,160
	$300,000

district of Shanghai. This district is abandoned and rentals have ceased. To make good this loss we need annually $13,340.

8. The building losses in the Shanghai district are more or less definitely known. The Church of Our Saviour in Hongkew and St. Paul's Church in Chapei, self-supporting parishes, are almost certainly destroyed. The estimated cost of replacing these two large Church buildings is $50,000. In various communities near Shanghai, such as Taitsang, Sunkiang, Quinsan, Kiangwan, Woosung and Kiading our properties have been destroyed and it is estimated that replacement would cost $20,000.

St. John's University has been damaged by shell fire and St. Mary's Hall was reported by cable as "probably looted." The damage in neither of these cases has yet been estimated.

Word now comes that the cities of Soochow, Wusih and Changshu have been evacuated. In each of these places we have important work and considerable capital investment, much of it of a modern character. The extent of damage and therefore the cost of replacement cannot yet be estimated. What the future will bring forth in the way of further destruction of property no one can tell.

CHURCH SCHOOL ABANDONS ANNUAL CHRISTMAS PARTY TO USE MONEY FOR CHINA

The Church School of the Church of Our Saviour, Jenkintown, last month unanimously voted to forego their annual Church School Christmas party and entertainment and to donate the money usually expended for this event to the Diocese towards the latter's share of the Chinese Emergency Relief Fund.

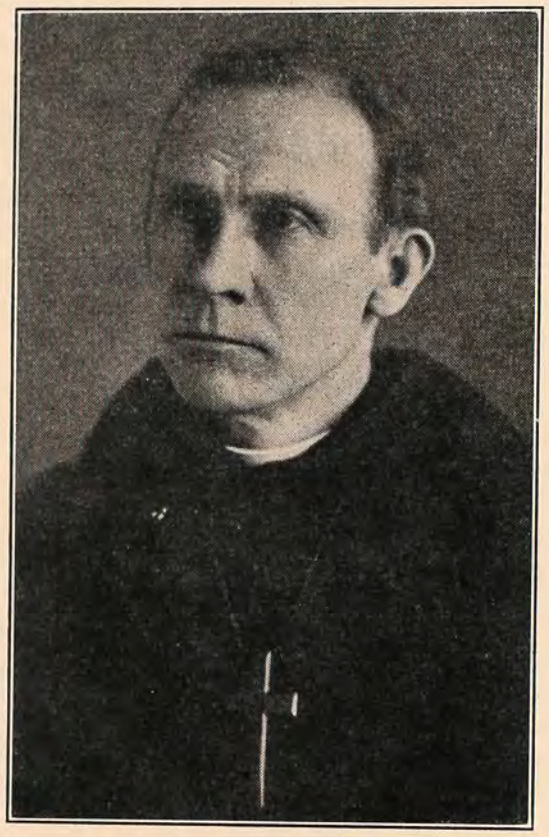
When the question of the Christmas party and entertainment was brought before the Church School the Adult Department, the Primary Department and even the Kindergarten decided that they did not want any money to be spent on a tree or on candy while Christian Chinese children were suffering from the effects of war. They felt that by foregoing the usual Christmas festivities and using that money for relief to Chinese children, it would be an expression of their willingness to share Christmas in a real way with the child sufferers in China.

ELECTED CHAPLAIN

The Rev. W. F. Lutz, Rector of Trinity Memorial Church, Ambler, Pa., has been elected to succeed the late Rev. Howard R. Weir as Chaplain of the Colonial Society of Pennsylvania.

REV. SHIRLEY C. HUGHSON TO GIVE LECTURE COURSE AT ST. CLEMENT'S CHURCH

The Sixth Annual Series of Lectures on the Monday nights in January will be given in St. Clement's Church, 20th and Cherry Streets, by the Rev. Shirley Carter Hughson, of the Order of the Holy Cross. The subject this year will be "The Reformation." The first lecture will be a study of the conditions of the



The Rev. Shirley C. Hughson, O.H.C.

century previous to the Reformation which led to the upheaval. The thesis is that the Church was alert to her duty in general, and no more corrupt than were the Reformers themselves; and that the movement could never have gathered momentum had it not been bound up with many political considerations.

The following lectures will deal with such questions as the true significance of the revolt, which is lost sight of generally; the true relation of the English Reformation to Henry's domestic infelicities, and the fact that its beginnings did not involve doctrinal differences. The final lecture will deal with the question, Was the Reformation a liberal movement? Was it the product of the Renaissance or a reaction from it? And did the Reformers stand for free intellectual inquiry?

This course of lectures is not in any sense a sketching of a history of the Reformation Movement but rather a discussion of certain almost universally misunderstood aspects and phases. And this is the story of the Reformation about which Episcopalians should be especially well informed.

The lecture will begin each Monday evening at 8:15, after having been preceded by a half hour's Organ Recital by an eminent recitalist. These lectures are financed by The Ellis Hornor Yarnall Library of Theology of St. Clement's Church, and given under the auspices of The Laymen's Union for the Maintenance and Defense of Catholic Principles.

The Reformation period is responsible for most of the disunity of Christendom. In this day when the necessity for the Reunion of the Church is so keenly felt and so widely discussed, it it most timely that we should have such an opportunity as this in which to learn the facts and the truth about the Reformation.

BISHOP WHITE PARISH LIBRARY ASSN. MAKES GIFT TO DIOCESAN LIBRARY

The Bishop White Parish Library Association, at its last meeting, made a grant of $200 for the purchase of books for our Diocesan Library as a memorial to Bishop White.

This Association is one of the oldest societies in the Diocese (it will soon publish its Ninety-seventh Annual Report). Part of Articles II and III of its charter says: "The objects of this Association shall be: First, to supply the Missionary Stations and Feeble Parishes of the Protestant Episcopal Church of the Diocese of Pennsylvania with the standard theological works of the Church; and, secondly, to extend its aid so far as its means will permit, to indigent parishes in other Dioceses, giving the preference always to isolated regions, or wherever the Church may be feeblest.

"The list of the works to be thus distributed shall be either selected by the Bishop of Pennsylvania or subjected to his supervision or approbation."

The Diocesan Library in the Church House can hardly be described as where "the Church may be feeblest" but the Association wished to present to the Diocese as a memorial of our revered first Bishop a grant of books for the use of our own Clergy and Laity at this time.

The first volumes to be added will be books about the Edinburgh and Oxford Conferences of 1937, as a contribution towards the unity about which we are asked to study and for which we are asked to pray.

GERTRUDE H. WOODWARD,

President of the Bishop White Parish Library Assn.

A Review of the Church Club's Annual Dinner

By the Rev. David Holmes

The Church Club of Philadelphia held its annual dinner on the evening of December 7th on the roof of the Bellevue-Stratford Hotel.

It was my good fortune to be invited to that affair and I was deeply impressed by the facts and events of that evening, by the manifestation of real power in the guests assembled and by what was said by the speakers.

The program of the evening was unusual in that through every speech ran the same important theme. Every speaker contributed to it from a different objective angle. We first heard Bishop Taitt's assurance to the Presiding Bishop of the hearty co-operation of our Diocese in sympathetic understanding and vigorous support of Bishop Tucker in the coming years of his leadership of the Church.

Bishop Cook, retiring President of the National Council, expressed his gratitude in no uncertain terms that from now on there could not help but be unfettered and more direct leadership possible. By placing the Missionary Program under the immediate direction of the Presiding Bishop, he said, a decided step toward unified effort has been taken. Bishop Cook was very careful to make clear the point that there had been no suggestion even of divided efforts between the National Council and the Presiding Bishop in times past. The new set-up, he said, eliminated even the vaguest possibility of anything like it.

The Rev. Canon Cyril E. Hudson, of St. Alban's Cathedral, St. Albans, England, in his paper, presented a delicate subject, "What the People Can Rightfully Expect From Their Parson, and What the Parson May Rightfully Expect From His People." A subject which we know lies close to the heart of every Clergyman and which, we suspect, is also the concern of every earnest layman.

The Canon had the courage to attack that whole question in a humorous way in the beginning of his paper, which showed two things most certainly, first that he had the answers; and secondly that the English do have the keenest sense of humor of any race under the sun.

He began by reading to us a caricature of a letter which every Bishop in England occasionally receives from the secretary of what corresponds to our Vestry in this country, when a parish church needs a new Rector. According to the Canon the governing lay body of parish churches in England think they want a priest possessed of the same qualities as do our Vestries. They want a man educated properly in the traditional schools, tactful enough to be pleasing to all individuals and factions in the average parish, born to the social graces that make him acceptable to the shopkeeper and aristocrat, a homolitical artist, and above all one who has a private income.

Canon Hudson then told us what a Clergyman ought to be. The Canon suggested the following obvious qualifications: a man with a vocation for the priesthood; one who leads a well-ordered life, physically, mentally and spiritually, and one who strives to be an adventurer in the spiritual life in order that he might be a spiritual leader and director in his parish. In such a parson the people find that they have a man who satisfies their longing and that he is one to whom their soul's welfare has been committed who can give them proper direction when they, the people, come to him for such direction. The Canon emphasized the fact that the Clergyman should be always available.

His speech was of moment because many Clergy are conscious of the fact that in many of our parishes they and the laity are in fact working very hard, but inco-ordinately, to accomplish the one purpose, this purpose being that which all Christians hold as their ultimate goal, the salvation of the world for Christ.

The average Clergyman feels this situation keenly. He is engaged in doing numerous things, running hither and yon, hoping that some day he may be able to "find the time" for such study and meditation as will enable him to lead more human souls to God. At the same time many of the laity wonder why they get nothing out of the Church which they so faithfully attend and self-sacrificingly support. One could not help but be impressed by the general acceptance of Canon Hudson's statements. The applause his paper received was evidence that both laity and Clergy agreed with him.

Bishop Tucker, in deep humility and great sincerity, ventured a remark that he did not know why he had been elected to the leadership of the Church, unless it was because of the fact that he had been a missionary, and that now the Church realized the necessity of a definite missionary program effectively carried out in view of world events. He gave three logical reasons why the Christian must be actively working for the propagation of the Gospel of Jesus Christ as the primary aim of his life. His reasons were startling in their logical clarity, and beyond question to one who professes and calls himself a Christian.

An impartial observer at the dinner could not help but be impressed with certain obvious facts. He must have asked himself the question, "Does Protestant Episcopalianism mean nothing more than giving intellectual consent and hearty applause to an academic ideal?"

To the impartial observer also, looking over the guests assembled, there would not be presented just the picture of a crowd of people, but a gathering composed largely of men and women who always had, and who now have, a real share in guiding the policies of this city, state and even the nation. The fact of the intelligent leadership latent in such a group of the Church's laity stood out boldly. And the observer's imagination must have led him to the knowledge that in every one of our Dioceses the same situation is the case. The Church's laity comprises the most influential and powerful people in our country, men and women capable of actualizing the missionary goal once their leadership is aroused to unified activity.

So, one must have gained the assurance of the power, of the potentialities beyond limitation, latent and yet represented by The Church Club of Philadelphia. He must have wondered what splendid results would occur in a remarkably short space of time if these potentialities became fully active in this Diocese. Here now, in our Diocese, is the field ripe for the harvest. One of the primary and peculiar facts about our religion is that it invariably begins with the man who accepts the blessings it offers, in the condition he is then in, in the place where he is then at, and lifts him to God.

ORDINATIONS

Bishop Taitt officiated and preached the sermon at a Service of Ordination on Wednesday morning, December 15th, in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School. The Rev. Aaron Manderbach, who is serving as an assistant to the Rev. Granville Taylor at The Mediator, West Philadelphia, was advanced to the priesthood. Arthur Finley Mitchell, who was a Candidate for the Ministry from St. Mark's, Philadelphia, was ordained to the Diaconate.

The Rev. Mr. Manderbach, who entered the ministry from Holy Nativity Memorial Church, Rockledge, was presented to the Bishop for advancement by the Rector of the Rockledge parish, the Rev. Fordyce H. Argo. The Rev. Vincent F. Pottle, Vicar of St. Mary's Chapel of St. Mark's, was Presenter for Mr. Mitchell. The latter will work in the Diocese of Iowa, and Mr. Manderbach will continue at The Mediator.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief ..... The Rev. George Copeland
Managing Editor ..... Mr. Samuel H. Warnock
Acting Business Manager ..... Mrs. Edith Wiegand

Editorial Office—Church House of the Diocese of Pennsylvania
202 S. 19th Street, Philadelphia
Business Office—1016 Arch Street

Address all editorial correspondence to the Church House
202 S. 19th Street
Address all subscriptions and business correspondence to
"The Church News," 1016 Arch Street

TERMS: Single Numbers ..... 15 cents
Annual Subscriptions (by mail) $1.00
25 or more copies to one address ..... Each, 50c. a year

Advertising rates on application to the Business Manager

Press of THE JOHN C. WINSTON CO., Philadelphia

THE CHURCH CLUB DINNER

The Church Club of Philadelphia well deserves congratulations on its Annual Dinner which was given on the evening of December 13th last, on the roof of the Bellevue-Stratford. The speakers were Bishop Taitt, Canon Hudson of St. Alban's Cathedral, England, and our new Presiding Bishop, the Rt. Rev. Henry St. George Tucker.

There were many notable things about that occasion worthy of comment, because they are indications of what will be in the future, forecasts of things to come, beginning with the fact that the food was good and there was served to the guests the right amount of it. In fact one gentleman, who had during his long life attended many such affairs, made the remark afterward that he was so glad he had lived to see the day when guests at banquets did not have to wade through seven courses before the speeches started. He said that in the old days they were so stuffed by the time the speeches did start that the majority of them slept comfortably no matter how much interesting information was given forth by the speakers. This was not the case at the Annual Church Club Dinner in 1937.

Toastmaster McCarthy's introductions and stories supplied the relief necessary for the listeners who were trying to assimilate the most that could be gotten from a program including such notable speakers as were present.

Our own good Bishop, of course and as always, saying the right thing at the right time, made both the speakers and guests feel perfectly at home in his welcoming remarks. One could not help but sense the deep sincerity of Bishop Cook's words as he combined an introduction of the new Presiding Bishop with his relief that the work of the President of the National Council would henceforth be under the immediate direction of the Presiding Bishop. He spoke as a man who had done a difficult piece of work well.

Canon Hudson's address on "What the People Can Rightfully Expect From Their Parson, and What the Parson May Rightfully Expect From His People" certainly showed us that we are very close in point of view to the Mother Church. Although his presentation of the whole subject brought forth hearty laughter from even the most sedate, particularly of the clergy, we know that we of the Protestant Episcopal Church in the United States of America are thinking along correct lines, for we agree with him; we cannot both be wrong. And we hope that our thinking will be shortly actualized in behaviour.

The Presiding Bishop's well thought out and clearly outlined address left no doubts in our minds as to why we as a Church are going to redouble our Missionary efforts both in praying and giving.

We congratulate the Church Club and particularly the officers thereof who were responsible for the Dinner and Program.

THE EPIPHANY

We are all well aware of the fact that the date of the Epiphany was fixed in the Church Calendar and accepted both in the East and in the West before December 25th was established as the day for the celebration of the Birth of Our Lord. It is clear, so it is said, "that in the fourth century, in Constantinople, Antioch, Alexandria, and probably elsewhere, before December 25th was accepted as the date of the Nativity, January 6th was observed as the feast both of the Nativity and the Baptism."

The history of this feast is an interesting one. At one time, when St. Augustine lived, the Epiphany was held forth as a fact in the life of Our Lord as substantiating the Adoptionist heresy and its celebration commended by those holding such views, as for example one writer says, "Let us celebrate Christ's baptism, keeping watch over our own purity; because this is the regeneration of Christ and a strengthening of our faith."

Since the days of St. Augustine, as was the case originally, the Feast of the Epiphany is celebrated in commemoration of Christ's manifestation to the Gentiles.

That fact is easily understood when we consider that we and our spiritual ancestors were and are not hereditarily of the House of Israel. They and we rejoice that Our Lord came to save and "draw unto Him" all men, ourselves included.

Our mental picture of the Epiphany is of the Magi from the East, representatives of the world's most ancient culture, laying beside the Manger symbols of their culture's best and thereby recognizing the supremacy of the Babe in the Manger.

We see in the fact of the Lord's Epiphany the further fact that He is to be revealed to the Gentiles of our present world. We are now God's spiritual Israel because of the original Epiphany.

But too frequently we forget that when the Magi visited the Baby Jesus, they had received a special message from heaven to do so. He was an infant who could not seek them. It follows then that we have not done enough to fulfill His first Epiphany by simply building beautiful and well appointed edifices, wherein His Presence is assured when two or

three are gathered together in His name, and thus present, and thus only, to those who know Him not the opportunity to come and seek Him.

The first Epiphany is the first indication that His parting instructions would be, "Go ye therefore, and teach all nations." No Missionary program can be too extensive; no amount too large to give to Missions.

NECESSITY OF THE SAINTS

In these days of mass production, big business, centralization of forces and organized charity, the one who makes his contribution to the relief of the necessity of others less fortunate than himself, doing so in the effort to fulfill our Lord's simple instructions, "For whosoever shall give up a cup of water to drink in my name, because ye belong to Christ," must often wonder just what effect his hard earned yet comparatively small contribution means when the massed givings to a Diocese or the Community Fund amount to hundreds of thousands or even millions of dollars.

There are some who through force of circumstance have their time so taken up with business and other affairs that they are greatly relieved to be able to sign a check, hand it to an office of well functioning organization which uses wisely that money in ministering to human needs. There are others who have the time to be concerned about the work their money is doing and are able to satisfy the interest which both classes of givers must feel.

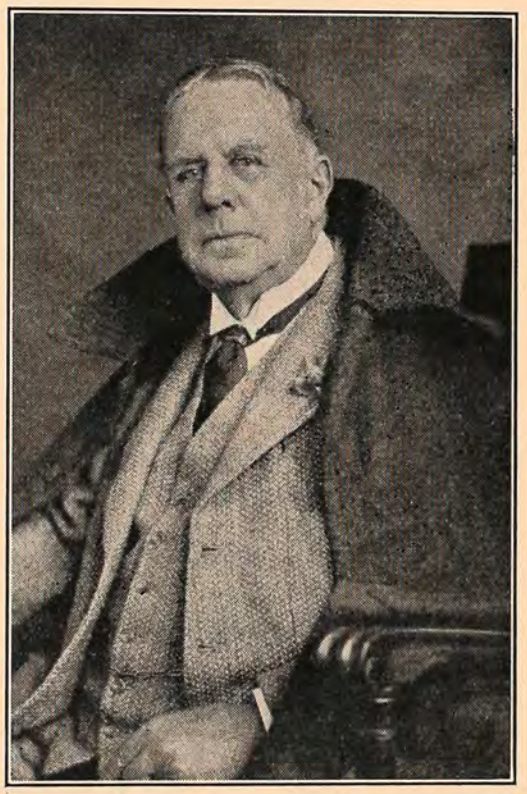
To these last the appeal of the Rev. Mr. McHenry, Secretary of the City Missions, comes. Mr. McHenry determining that the cost of a Sunday dinner for those in the Home of Consumptives, Chestnut Hill, is about $30, acted promptly on the suggestion of one of our Clergy who advanced the idea of parishes, organizations and individuals contributing a Sunday dinner for the patients in the Home rather than asking for a check toward the annual budget. So far the results have been that every Sunday in January has been provided for and one in February.

We commend this type of giving to those who have time and interest to see what their efforts, translated into money, are doing in the accomplishment of Christian work in this Diocese.

ENTERS NEW HALF CENTURY OF CONTINUOUS SERVICE ON THE VESTRY OF ST. ASAPH'S

In the fall of 1887 a group of men met at the house of George B. Roberts in Bala to discuss the formation of a new parish in that neighborhood. In addition to Mr. Roberts they included Messrs. Jacob L. Stadelman, R. Francis Wood, Joseph R. Rhoads, John S. Gerhard, Percival Roberts, Robert Denison, George D. Crawford and David E. Williams. From this beginning grew the Church of Saint Asaph, which celebrates the fiftieth anniversary of the laying of the cornerstone of the new church on May 8th.

Of this group who were responsible for the founding of the Church of Saint Asaph one of them has served continuously on the Vestry from that day to this. David E. Williams, whose sister married George B. Roberts, was a young man who was about to be married himself when this parish started. He was the first Clerk of the Vestry, later became the Accounting Warden, and for the past sixteen years has been the Rector's Warden. So closely has he been identified with the interests of the parish that throughout the Diocese, whenever the name of Saint Asaph's is mentioned, "Uncle Dave" suggests itself. Largely because of his friendly spirit, the newcomer has felt welcome within its doors, and thanks to his sagacious judgment the endowments of the parish have been laid on a firm foundation that depressions have not impaired. He has truly knit himself into the life and welfare of this church throughout the fifty years of its existence. For many years he spent a part



"Uncle Dave" Williams

of every Saturday morning with the Rector to discuss the affairs of the parish, being the Rector's Warden in the truest sense of the word. Up to the last two years he was present at the early service every Sunday that he was at home, returning for the later service as well. Even now, at the age of 85, he comes out to church on days when many of the younger and hardier members of the congregation think it safer to stay indoors.

His interest in the Church, however, has not stopped at parish boundaries. For many years he has been a regular attendant at almost every meeting of the Diocesan Convention, taking the keenest interest in everything that pertained to the welfare of the Diocese and the whole Church. He has also been devoted to the interests of the Convocation of Chester, at whose meetings he is probably the best known and best loved man there. His "Speech to the Ladies" to thank them for their hospitality has become a tradition at its meetings, which is always anticipated by the delegates with the keenest pleasure. He has been a strong supporter, through his generosity and wise counsel, to its Deans, and has been proud to have his parish do its full share in supporting its work.

His wit and geniality, his sense of duty in attending to the affairs of the Church, and his true love of people of all sorts, have endeared him to hundreds whose names he never knew, but to whom he has shown the same cordiality and respect that he gave to his closest friends. It is well that we should congratulate him on his long record of service to God and man.

YOUNG MEN NEEDED FOR CHURCH ARMY SERVICE

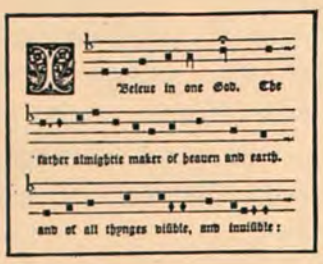
Captain B. Frank Mountford, National Director of the Church Army, in a letter to the Bishop, says:

"Church Army MUST have more young men to train for Rural Missionary Work.

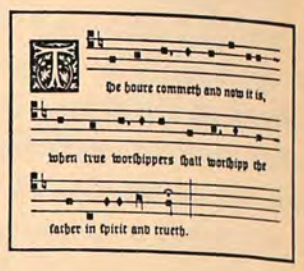
"We could do with twenty in early January. Do you know of any suitable fellows unmarried and under 30 years of age?

"The training costs to the individual are almost nil.

"Particulars will be gladly sent to you or to any of your Clergy."



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

What Constitutes Good Church Music?

By HAROLD W. GILBERT

Despite the many favorable indications that Church music standards hereabouts are trending upwards, every so often someone takes the joy out of life by proclaiming that, so far as he is concerned, the ear-tickling melodies and luscious harmonies of the music he used to hear in Church are still what he likes best. He does not word it just that way, but he means exactly that. Perhaps it is just as well that all Churchgoers are not convertible, else there would cease to be need for vigilance and effort. But thanks to the irreconcilables (and we say it with good nature), there is still much zest to the campaign we are pressing. And, in spite of the opposition, we are so convinced that our cause is right and our standards worthy that we dare to believe that we shall live to see the day when our "friendly enemies" will come over to our side.

Edward Dickinson, in his very excellent book, "Music in the History of the Western Church," says, "The choice of a style of music which shall most completely answer the needs of worship as the conceptions and methods of public worship vary among different communities and in different epochs, and which at the same time shall not be unworthy of the claims of music as a fine art—this is the historic dilemma which is still, as ever, a fruitful source of perplexity and discord." Indeed, the Church has had to clean house in musical matters very many times in her history. Pope Gregory I did this in about the year 600. Pope John XXII did it in 1322. Cranmer did it in 1544. These are but a few instances—there have been many. The Church of England began another musical house-cleaning some twenty-five years ago, the influence of which has lately been evidenced in our American Church.

Our difficulty is easy to diagnose. Ever since our Church became independent of the Church of England, we have naturally continued to follow the musical customs of the Mother Church. When our early hymn-books were compiled, they contained material drawn from English books. When vested choirs became the accepted thing in our Church, their musical repertoire came to consist chiefly of the works of English composers. For a long time there was no other way, for no worthy school of American composition developed until recently. When it is remembered that the present reform in English Church music is of quite recent origin, it will be understood why most of our choir libraries contain nothing that reflects this new influence.

What are the tenets of the present movement? It would be very difficult to state the case in a few sentences. To understand all that the reformers are driving at, one must have more than an average listener's musical sensitivity—not because it requires superior musical taste to feel the reaction of the standards advocated, but because musical art is so abstract a thing that its effect upon emotion defies description. But the question is a fair one, and an answer should be attempted. So, suppose we try to give the answer in the form of AN OPEN LETTER TO COMPOSERS OF CHURCH MUSIC:

"Dear Mr. Composer:

"You are an American musician of much ability and excellent background. I have enjoyed singing and listening to your secular songs and your instrumental compositions. They are fresh, vigorous, original, melodious—in fact, they seem to express musical ideas that are always full of interest and always highly artistic. There is, as you composers all know, a cheapness of style to which one may so easily stoop, but which instantly brands a musical composition as trash. To that unworthy level you never, to my knowledge, have condescended in your secular compositions. But, my dear sir, may I ask you a very direct question? Why do you write such dreadful dribble for Church choirs to sing? I think you must be a Churchman yourself, for you have set to music several of the canticles from the Book of Common Prayer, and I have examined your setting of the Communion Service, which, by the way, I do not think you could have composed in a spirit of much sincerity. I have never been told that you were a Churchman, however, and I may be doing you an injustice in supposing so. If you are not, nor even a member of any Church, please forgive my criticism, for you could hardly be expected to understand the deep significance of the texts you were dealing with, nor the power of their message to those who love them.

"I can readily appreciate the temptation you composers are always subject to—to put into all your music the utmost in originality, and to display your great ability at elaboration. Your training has tended to develop a mania to be different. Your secular music shows what interesting and startling effects can be created to rouse an audience to spontaneous applause, and to fill them with admiration for your cleverness. When I attend concerts, I quite enjoy the sensations produced by these very artifices. But, sir, I am frank to confess that I do not care so much for them in Church. When I go there, I go for a different purpose. Anything that smacks of ingenuity and cleverness irritates me, and I find myself, in spite of myself, in a "concert" mood—criticising this or that musical subtlety, instead of keeping my attention on my act of worship.

"It seems to me, however, that you either write your Church music in such an elaborate and difficult vein that most choirs cannot sing it, or you write inspid stuff that could never have a hearing anywhere but in a Church! Do you know Mr. X? He has caught the true spirit of good Church music! He does not rant and roar over nothing at all, nor does he decorate his compositions with silly frills and bird calls in the organ introduction, obvious and sentimental tenor and soprano duets, organ accompaniments that throb with senseless repetition or monotonous syncopation. He seems to know what his texts want to say, and he keeps his music within proper bounds, so that the message of the words is not completely obliterated, but rather intensified by the musical rendition. Mind you, I do not want you to think that I disapprove entirely of elaborate composition in Church music. What I am trying to say is simply that such compositions would seem to belong to special occasions; that special occasions are relatively infrequent; that for general purposes Mr. X's style is more sincere and satisfying.

"You see, Mr. Composer, most of us

have been so long nourished on the wrong thing that it will require patience and persistence on your part to set us straight. You know perfectly well that good art is often that which is most simple and unaffected. Won't you give us more good art in the Church music that you write?

"Yours sincerely,

"A CHURCHMAN."

RECOMMENDED ANTHEMS

The lists of "Recommended Anthems," now appearing in this department each month, are intended to serve a two-fold purpose. They contain such suggestions as fit the teachings of the several Sundays mentioned, and they may be followed as guides in the choice of new music to be added to the choir's library.

The teaching of the day, as contained in the Lessons, the Collect, Epistle and Gospel, should be echoed in the anthems for the day, unless, by careful plans laid well in advance, sermon themes and anthems are correlated. But this latter plan is difficult to carry out. The choimaster should plan his work far into the season, and the minister is not likely to be ready to commit himself on sermon topics so much in advance. Thus, the better plan is to select anthems that follow the Prayer Book teachings.

It may as well be frankly admitted here that these monthly anthem lists do not anticipate the seasons enough in advance to be as serviceable as one could wish. Five to eight weeks planning is not enough. The lists will serve, however, in the second capacity mentioned—to suggest suitable additions to the choir library, for later use. If the choirmaster will give a little careful study to the Prayer Book teachings for the Church Year, he will discover that most anthems are suitable for use on several occasions throughout the year.

Fifth Sunday after Epiphany (February 6th)

"Blessed Are the Pure in Heart," by H. Walford Davies.

A short anthem of easy grade, written by a present-day English composer. The text is the original version of stanzas 1 and 3, of Hymn 277. (Novello, Price 15 cents.)

"Grieve Not the Holy Spirit," by Charles H. Lloyd.

Written for a two-part treble chorus. Scriptural text. Grade medium. Especially suitable for the Service of Holy Communion this Sunday. (Birchard, Price 12 cents.)

"Grieve Not the Holy Spirit," by John Stainer.

For quartet and chorus, or chorus throughout. (Available in various editions—Novello, Presser, etc.)

Septuagesima (February 13th)

"Fight the Good Fight," by Harold Rhodes.

Especially applicable to the Epistle. Vigorous, not difficult, melodious. Text from the hymnal. (Oxford, Price 16 cents.)

"O Jerusalem, Thou That Killest," by G. A. A. West.

Suitable for evening service this Sunday. Text scriptural. This is a soprano solo from the Lenten Cantata, "Via Crucis," published by Gray.

Sexagesima (February 20th)

"Eternal Ruler of the Ceaseless Round," by Henry G. Ley.

Grade medium. Vigorous melody throughout. Text from The Hymnal. (Oxford, Price 12 cents.)

"Great Peace Have They," by David Stanley Smith.

Suitable for Communion Service this Sunday. Grade medium. May be sung with or without accompaniment. Text scriptural. (Gray, Price 15 cents.)

Quinquagesima (February 27th)

"Love One Another," by S. S. Wesley.

This is part of the anthem, "Blessed Be the God," where it appears as a treble chorus and treble solo. The edition here suggested offers an arrangement for treble chorus, or semi-chorus, and a final phrase for mixed voices. This anthem is also quite appropriate for use at a wedding—an occasion when suitable choir music is a problem. The text is scriptural. (Paterson Edition. "Lyra Sacra" No. 5, Price 24 cents.) The copy also contains several short musical sentences for a choir to sing at baptisms and at funerals.

"Greater Love Hath No Man," by John Ireland.

This number will make a strong appeal to a fairly good mixed choir. It is brilliant, and well written. It should be considered somewhat above medium grade of difficulty. The organ is also above the average. Text scriptural. (Stainer & Bell, Price 24 cents.)

First Sunday in Lent (March 6th)

"Lord, Who Throughout These Forty Days," by Arthur Fickenscher.

A dignified, and somewhat severe composition, but capable of much beauty of rendition. Text from Hymn 134, stanzas 1, 4, 5. (Birchard, Price 15 cents.)

"O Lord, My God," by S. S. Wesley.

Simple chorus, to be sung with or without accompaniment. Text scriptural. (Novello, Price 12 cents.)

"We Then as Workers," by Thomas W. Surette.

Suitable for the Communion Service this Sunday. Text from the Epistle. Grade easy. (Gray, Price 10 cents.)

FIFTEENTH ANNIVERSARY OF REV. WALDO D. PARKER'S ORDINATION CELEBRATED

The Rev. Waldo D. Parker, who has been in charge of the Country Centre Mission of Bucks County for over eight years, recently observed the fifteenth anniversary of his ordination to the priesthood, which took place on November 24, 1922, in St. Jude's Church, Burbank, California. A special service was held in St. James, Langhorne, on Thanksgiving Day. Mr. Parker was ordained a Deacon by Bishop Stevens, of Los Angeles, in St. Paul's, San Diego, California. A year later Bishop Stevens assisted Bishop Johnson, of Los Angeles, in his ordination to the Priesthood. Prior to coming to the Diocese of Pennsylvania, Mr. Parker served in the Dioceses of Rhode Island, Western Massachusetts and Marquette. He has a son who is now at Bexley Hall, Gambier, Ohio, studying for the ministry.

The main service on Thanksgiving Day was at 8 o'clock, a Celebration of the Holy Communion, with both Senior and Junior Choirs present. This meant something, as most of the young people in the choirs had to rush to the local high school football game, which is the classic of the year.

As an anniversary present to Mr. Parker, the pipe organ at St. James is being repaired. The organ has been in need of repairs for the past three years and during the service last Easter it broke down badly. It was in perfect condition for the Christmas services. The Every Member Canvas this year has been the most successful for several years.

CONFIRMATIONS, NOV. 23 TO DEC. 19, INCLUSIVE

Nov.		
23.	Trinity, Ambler	16
25.	Incarnation	5
28.	St. John, Norristown	23
28.	St. Augustine, Norristown	10
28.	St. Barnabas, Kensington	18
Dec.		
1.	Messiah, Gwynedd	13
5.	Holy Nativity, Rockledge	17
5.	St. Stephen, Wissahickon	6
5.	St. Ambrose (Including 1 Received)	21
5.	St. Mary, Manayunk	2
8.	Philadelphia General Hospital	9
12.	Calvary, Germantown	27
12.	St. Luke, Bustleton (Including 1 Received)	19
12.	St. George, Ardmore	26
14.	St. Barnabas, Germantown	14
15.	St. David, Manayunk	16
16.	St. John, Oak Lane	13
19.	St. Peter, Germantown (Including 1 Received)	21
19.	St. John Free	9
19.	St. Matthias	5

CONFIRMATION SCHEDULE FOR JANUARY-FEBRUARY

In the following schedule of Confirmation Appointments for January and February, those for all of January will be taken by Bishop Taitt. For the February appointments the Visiting Bishop, who will assist in taking the Appointments, will be the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington.

Jan. 2—Second Sunday after Christmas
A. M.—Phila., St. Matthew, Francisville.
P. M.—Phila., All Saints, Crescentville.
Evg.—Phila., Christ, Franklinville.

Jan. 5—Wednesday
Evg.—Weldon, St. Peter.

Jan. 6—Thursday (The Epiphany)
Evg.—Phila., St. Martin, Oak Lane.

Jan. 9—First Sunday after Epiphany
A. M.—Phila., Good Shepherd, Germantown.
P. M.—Phila., Holy Innocents, Tacony.
Evg.—Phila., Messiah.

Jan. 12—Wednesday
Evg.—Phila., Epiphany, Germantown.

Jan. 16—Second Sunday after Epiphany
A. M.—Phila., St. Martin, Chestnut Hill.
P. M.—Phila., Good Shepherd, Kensington.
Evg.—Phila., Zion.

Jan. 20—Thursday
Evg.—Phila., Advocate.

Jan. 23—Third Sunday after Epiphany
A. M.—Phila., Christ and St. Michael, Germantown.
P. M.—Phila., St. James the Less.
Evg.—Phila., St. Timothy. Roxborough.

Jan. 26—Wednesday
Evg.—Phila., St. Simeon.

Jan. 27—Thursday
Evg.—Phila., St. Titus, Elmwood.

Jan. 30—Fourth Sunday after Epiphany
A.M.—Phila., Trinity, Oxford.
P. M.—Phila., St. Luke, Germantown.
Evg.—Phila., St. Mark, Frankford.

Feb. 2—Wednesday
Evg.—Valley Forge, Washington Memorial, Bishop Taitt.

Feb. 4—Friday
Evg.—Phila., St. Barnabas, Haddington. the Visiting Bishop.

Feb. 6—Fifth Sunday after Epiphany
A. M.—Bridgeport, Christ, Upper Merion, Bishop Taitt.
A. M.—Phila., St. Andrew, West Phila., the Visiting Bishop.
P. M.—Phila., St. Luke and The Epiphany, Bishop Taitt.
P. M.—Phila., Nativity Chapel, Germantown, the Visiting Bishop.
Evg.—Chester, St. Paul, Bishop Taitt.
Evg.—Phila., St. Mary Chapel, the Visiting Bishop.

Feb. 8—Tuesday
Evg.—Newtown, St. Luke, Bishop Taitt.
Evg.—Andalusia, Redeemer, the Visiting Bishop.

Feb. 9—Wednesday
Evg.—Phila., Resurrection, Mayfair, Bishop Taitt.
Evg.—Oaks, St. Paul, the Visiting Bishop.

Feb. 11—Friday
Evg.—Phila., St. Augustine, the Visiting Bishop.

Feb. 13—Septuagesima Sunday
A. M.—Phila., St. Paul, Overbrook, Bishop Taitt.
A. M.—Phila., St. George, Richmond, the Visiting Bishop.
P. M.—Phila., St. George, West, Bishop Taitt.
P. M.—Phila., St. George, Venango, the Visiting Bishop.
Evg.—Phila., Phillips Brooks Chapel, Bishop Taitt.
Evg.—Phila., St. Luke, Kensington, the Visiting Bishop.

Feb. 15—Tuesday
Evg.—Phila., St. John Chrysostom, the Visiting Bishop.

Feb. 16—Wednesday
Evg.—Phila., St. Paul Memorial, the Visiting Bishop.

Feb. 17—Thursday
Evg.—Phila., St. Bartholomew, the Visiting Bishop.

Feb. 18—Friday
Evg.—Phila., Transfiguration, the Visiting Bishop.

Feb. 20—Sexagesima Sunday
A. M.—Phila., Atonement, the Visiting Bishop.
P. M.—Ardmore, St. Mary, the Visiting Bishop.
Evg.—Phila., St. James, Kingsessing, the Visiting Bishop.

Feb. 22—Tuesday
Evg.—Phila., Redemption, the Visiting Bishop.

Feb. 23—Wednesday
Evg.—Collingdale, Trinity, the Visiting Bishop.

Feb. 25—Friday
Evg.—Ridley Park, Christ, the Visiting Bishop.

Feb. 27—Quinquagesima Sunday
A. M.—Phila., St. Bartholomew, Wissinoming, Bishop Taitt.
A. M.—Phila., Grace, Mt. Airy, the Visiting Bishop.
P. M.—Phila., St. Paul, North Penn, Bishop Taitt.
P. M.—Phila., St. Cyprian, the Visiting Bishop.
Evg.—Phila., St. Nathanael, Bishop Taitt.

The Bishop's Church

Contributed by Wm. Ellis Scull
Registrar of the Cathedral Chapter

Why do we want a Parish Church?

That a clergyman may preach from its pulpit, and do parochial work; with the assistance of a local Vestry, and local committees.

Why do we need a Cathedral Foundation?

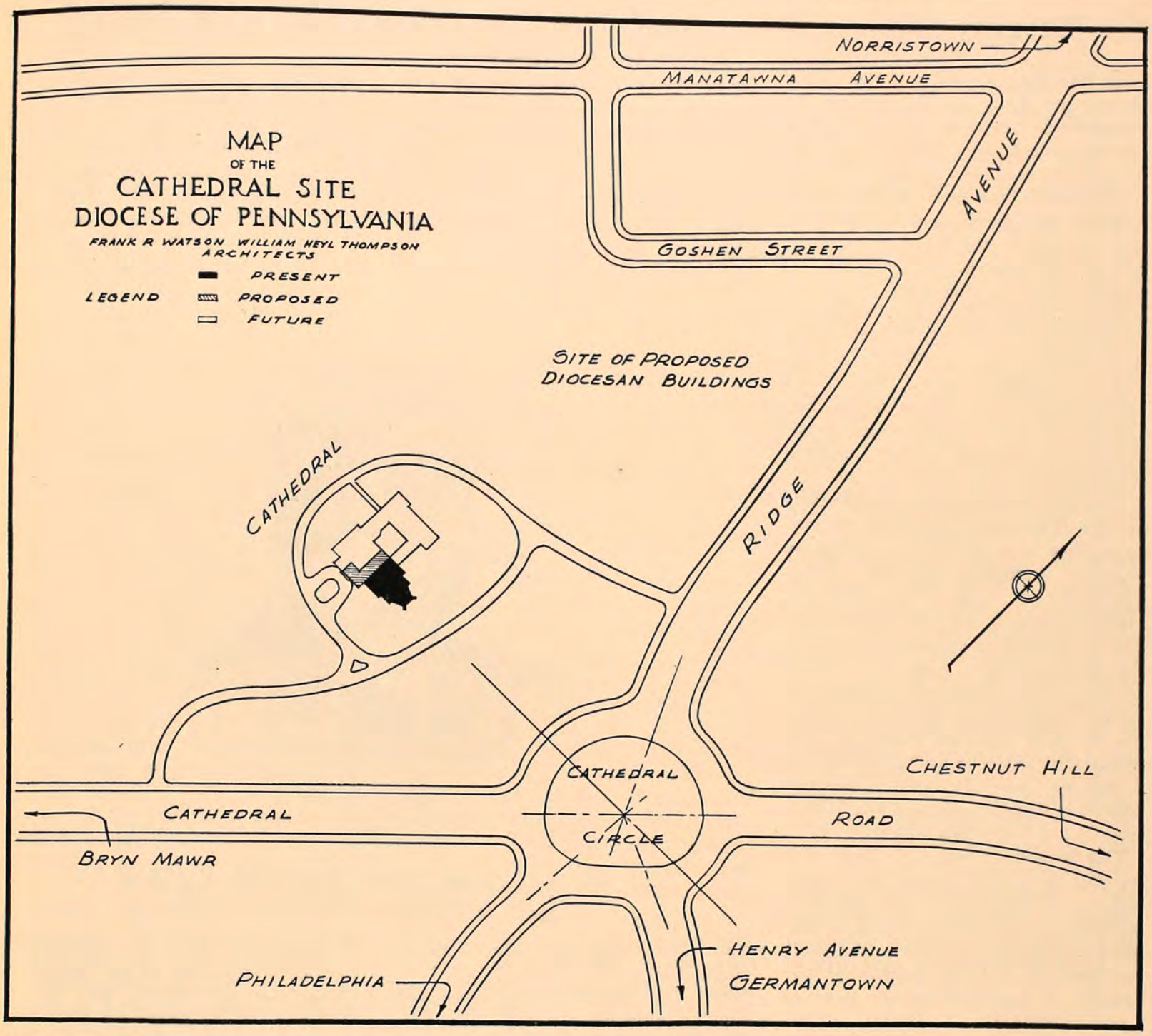
That the Bishop, chosen by the Diocese, and a Chapter of Clerical and Lay Canons, may foster Diocesan work with a staff of picked clergymen working with the Bishop, and studying, and to provide a pulpit from which prominent preachers may speak. Bishop Freeman says that such utterances "have a significance of import that place them above those preached in less conspicuous places."

Cardinal Gibbons said—"we must look to *organized* Christianity to save our country from radicalism." The organization of the Roman Catholic Church has recently exerted an important influence.

Sir Evelyn Wrench stated in his address to the English Speaking Union on the 2nd of September—"the English Speaking nations of this world will tolerate no dictatorship other than that of Christ. The people of these nations are Trustees for all the vital instruments of civilization."

In the brochure of the Church Society for College Work it is stated, "the Professor carries great weight because he receives a salary usually far higher than that received by the local Rector. He commands respect; he does not need to woo it; and the great teachers of the land deserve their positions of influence."

Dorothy Thompson writes—"the greatest menace in the world today is not poison gas but poisoned ideas"—and I add, a lack of Christian faith.



THREE ORIGINAL SWEDISH CHURCHES ARE CENTERS OF A NOTABLE ANNIVERSARY

The Three Hundredth Anniversary of the departure of Peter Minuit and his band of 145 Colonists from Gothenburg, Sweden, to establish the first permanent white settlement along the Delaware, was commemorated in a Service of Thanksgiving on the First Sunday in Advent, November 28th, in each of the three original Swedish churches of the Diocese, Gloria Dei, Delaware Avenue and Christian Street; St. James, Kingsessing, Sixty-eighth Street and Woodland Avenue, and Christ Church, Upper Merion.

The Service in each of the churches was conducted under the auspices of the Comission appointed by Governor Earle to represent the Commonwealth of Pennsylvania and the Swedish-American Tercentenary Association in the Anniversary that will come to a climax next June when the Crown Prince of Sweden and the Archbishop of Sweden will come to Pennsylvania to take part in the Commemoration arranged for that time.

At Gloria Dei, the oldest of the three original Swedish Churches and the oldest church in the Commonwealth of Pennsylvania, the Thanksgiving Proclamation issued by Governor Earle calling attention to the sailing of the Kalmar Nyckel and the Fogel Grip was read by Oswald Chew. Greetings from the Governor's Three Hundredth Anniversary Commission were read by Dr. Thomas S. Gates, President of the University of Pennsylvania. The Rev. John Craig Roak, Rector of Gloria Dei, preached the sermon. Members of the Soldiers and Sailors Club presented the Colors of the Swedish Colonial Society.

Mr. Ormond Rambo, Jr., Vice-President of the Swedish-American Tercentary Association, made the Address of Welcome at St. James, Kingsessing, representing the Governor of Pennsylvania. The Rev. Sigurd A. Forsmark, a Swedish clergyman, delivered an address on "The Spiritual Heritage of the Swedish Colonists. The Swedish Vasa Choir, under the direction of Mr. Valdemar Olsen, sang several Anthems, the Choir of the parish singing the Offertory. Due to illness which necessitated his going to the Episcopal Hospital for treatment, the Rector of St. James, the Rev. William Roberts, was unable to take part in the Service.

The Hon. J. Burnett Holland, Judge of the Orphans' Court of Montgomery County, was appointed by Governor Earle to represent the Commonwealth of Pennsylvania at the Service in Christ Church, Upper Merion, and read the Proclamation issued by the Governor. The Rev. James H. Lamb, Jr., Rector of the Upper Merion parish, was in charge of the Service. The address was made by Mr. Maurice A. Hogeland, Royal Vice-Consul at Philadelphia. Daughters of the American Revolution, Sons of the Revolution, the Colonial Dames, Sons and Daughters of the War of 1812, and the Swedish Colonial Society were represented in the Service.

Seventy-fifth Anniversary of The Evangelical Education Society

By The Rev. James M. Collins

On November 3, 1862, a group of the Clergy and Laity of the Diocese of Pennsylvania, meeting in St. Luke's Church, Philadelphia, with the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, presiding, resolved to organize a society for the purpose of assisting men who were studying for the Ministry of our Church.

Out of this meeting grew the Evangelical Education Society of the Protestant Episcopal Church. A few years later, on November 1, 1869, the Society was incorporated under the laws of the Commonwealth of Pennsylvania. The purpose of the Society then, as now, may be summarized in the following statement:

"Founded to educate for the Ministry of the Protestant Episcopal Church young men who are in hearty sympathy with the evangelical teaching of this Church as set forth in the Book of Common Prayer, and for the distribution of evangelical literature. In granting aid, preference is given to candidates for Holy Orders who possess full literary qualifications; and who, by reason of their Christian character, high scholarship, vigorous health and natural energy are, therefore, more likely to be efficient in their calling; and who largely provide for their own support."

This statement makes it clear that the purpose of the Society has always been, as it is today, to help provide a Ministry for our Church which is *educated*, and *thoroughly loyal to the spirit, the teaching, and the practice of our Church*, as expressed in the *Book of Common Prayer*.

In the course of seventy-five years, the Society has helped 1,250 men to enter the Ministry of our Church. Its standing today in the Church in America is attested by the fact that twenty-one of our Bishops are Honorary Vice-Presidents of the Society. Its Honorary President is the Rt. Rev. William Loyall Gravatt, D.D., Bishop of West Virginia.

The seventy-fifth anniversary of the Society fell on November 3rd last. Owing to the proximity of the meeting to the meeting of the General Convention, it seemed likely that a larger attendance for any celebration of the Society's anniversary would be secured by some slight postponement of the date of its observance. It was decided, therefore, to hold such observance on Tuesday and Wednesday, February 8th and 9th, next.

The program has not at the moment of writing been completed in detail but a sufficient number of acceptances have been received from those asked to prepare papers to indicate the scope of the conference. We hope to have at the service on Wednesday evening, February 9th, in Holy Trinity Church, two important figures in the Anglican Communion, the Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop of the Church in America, and the Rt. Rev. Joseph Welington Hunkin, D.D., Lord Bishop of Truro, who will make the trip from England for the express purpose of attending and addressing the conference.

Rt. Rev. Alonzo Potter, D.D., First President of the Evangelical Education Society.

The first session of the conference will be held on Tuesday afternoon, February 8th, in Holy Trinity Parish House. It is hoped that Bishop Gravatt will be able to preside at this meeting. The opening address will be made by the President of the Society, Rev. Carl E. Grammer, S.T.D. This will be followed by an address by the Rt. Rev. Eugene Cecil Seaman, D.D., Missionary Bishop of North Texas. At this and other meetings of the conference, ample opportunity will be given for discussion of papers and addresses.

In the evening, a dinner will be held at the Bellevue-Stratford Hotel. At this dinner, addresses will be made by Bishop Taitt and others, with the principal address by the Rev. Phillips E. Osgood, D.D., Rector of Emmanuel Church, Boston.

It is planned to have Lay members of the Diocese attend this dinner and other meetings of the conference. Rectors of parishes in the Diocese will be asked to co-operate in making this possible.

On Wednesday, meetings will be held, both morning and afternoon, in Holy Trinity Parish House. Addresses will be made by Prof. W. Starr Myer, of Princeton University; the Very Rev. Frederick C. Grant, D.D., Dean of Seabury-Western Theological Seminary; Very Rev. Wallace E. Rollins, D.D., Virginia Theological Seminary; Rev. Beverley D. Tucker, D.D., Rector, St. Paul's Church, Richmond, Va.; Rev. Charles W. Lowrey, Ph.D., Virginia Theological Seminary; Rev. Alexander G. Cummins, D.D., Rev. Edmund J. Lee, D.D., formerly of our Mission in China, now of Chatham, Va.; Rev. R. O. Kevin, Ph.D., Kirkwood, Mo. Other speakers have been invited who it is believed will accept.

The conference will close with the service in Holy Trinity Church on Wednesday night at which the address will be made by the Lord Bishop of Truro and at which we hope, as already stated, to have our own Presiding Bishop.

A letter regarding the conference will be sent before January 1st to the Clergy of the Church inviting them to attend. Every effort will be made to provide hospitality for those who request it. As soon as possible, after the close of the conference, a record of its proceedings, including, perhaps, papers read, will be published and sent to all Clergy and Laity who express their desire to receive such a record.

This conference will undoubtedly assume a wider significance than its primary purpose to commemorate the history and work of the Evangelical Education Society. "We shall meet," as our President has said, "on a Mount of Vision, grateful for the lessons of the Past, to plan for the Future." Our great

purpose will be to make a contribution which will bring fresh vitality to the spiritual life of the Church.

The committee in charge of arrangements for the conference consists of the Rev. Carl E. Grammer, S.T.D., Rev. Charles H. Long, President and General Secretary respectively of the Society, ex-officio members; Rev. Messrs. James M. Collins, Alexander G. Cummins, D.D., Joseph P. Morris, Robert Rogers, D.D., Messrs. William H. DuBarry, Harold Goodwin, Jr., Clarence L. Harper. It is planned also to form a General Committee consisting of Clergy, Laymen and Laywomen who are in sympathy with the purposes of the conference.

French Congregation of San Sauveur Commemorates 150th Anniversary Of Signing of Edict de Tolerance by King Louis XVI of France in 1787

The One Hundred and Fiftieth Anniversary of the signing by King Louis XVI of France of the Edict de Tolerance, granting to the French Huguenots the rights to a legal status, was commemorated on Sunday, November 21st, by the congregation of the French Church of Saint Sauveur. In addition to members of the congregation many of the foremost members of the French colony in Philadelphia and representatives of learned societies participated in the service.

The Ven. James F. Bullitt, Archdeacon in charge of the work among the foreign born in the Diocese, presided at the service, assisted by Dr. Leon Wencelius, a member of the faculty of Swarthmore College. Others participating in the program included M. Marcel de Verneuil, French Consul at Philadelphia; Mr. Paul Cret, President of the French Benevolent Society of Philadelphia, and Mr. Henry B. Allen, Director of the Franklin Institute.

The Rev. Marcel J. Brun, minister in charge of the Church of Saint Sauveur, and Dr. William W. Comfort, President of Haverford College, were the speakers. The Rev. Mr. Brun and Dr. Comfort were associated with similar commemorations that were held throughout France last summer. In the commemorations in France and also at the French Church of Saint Sauveur the names of Washington, Lafayette and Franklin were recalled, and tribute was paid to their influence and generous efforts which resulted in the signing of the Edict in the face of the strong resistance of the Intolerance Party. The Edict was signed on November 19, 1787.

The Rev. Mr. Brun read an historical paper retracing the circumstances in which the Edict was signed. Dr. Comfort, referring to men like Benezet and de Grellet, who were Frenchmen, and to William Penn, showed that if tolerance was a gift of Philadelphia to France in 1787, it was because tolerance has been the most precious tradition of Pennsylvania from the latter's origin.

In his address the Rev. Mr. Brun reviewed the persecutions to which the French Huguenots were subjected following the Revocation in 1685 of the Edict de Nantes. In 1784 General Marquis de Lafayette left America, returning to France. Although a Roman Catholic he had the opportunity while in America to appreciate the advantages of religious tolerance and also to see at work there the courage and virtue of Protestants of different communions, especially his fellow countrymen, the French Huguenots, exiled from France by Louis XIV.

On the 11th of May, 1785, Lafayette dispatched to Washington a letter. In order to avoid its being intercepted by the French postal authorities the letter was sent through the "Young Adams." In his communication to Washington, Lafayette wrote:

> *"The Protestants in France are submitted to an intolerable despotism; their marriages are not legal; their testaments have no value in regard to the law; their children are bastards and their persons are hangable."*

In this letter he tells General Washington of his intention to visit the Provinces and to take their cause into his hands. Continuing he tells Washington that if during the coming autumn or winter he hears that something has been done in the matter, he wants Washington to know that he (Lafayette) has contributed to it, and he recommended that Washington not mention the question in his letters except under a cipher.

On September 1, 1785, Washington replied to Lafayette, sending his best wishes for Lafayette's undertaking, but knowing the Marquis' enthusiasm and fearing that Lafayette might perhaps start a religious war in France, warned him to be extremely cautious.

Meanwhile Lafayette was pushing things forward with all his might. Having gained the help and confidence of some true friends, he went to the Assembly of the Notables, which opened at Versailles on February 22, 1787. On the 23rd of May, in a memorable session of the "Second Bureau," presided over by Comte d'Artois, the King's younger brother, Lafayette took the rostrum and protested against "the arbitrary measures and excesses exerted by the civil power against Christians in France." The Comte d'Artois wanted to stop him, but Lafayette raised his voice and exclaimed, "The Notables are here in session in order that the truth may reach the King!"

Lafayette then presented a motion to suppress the "Lettres de Cachet," the State prisons and to restore the civil status of the Protestants. At this moment the Assembly was amazed to see a Bishop arise from his seat and second the motion of Lafayette. This Bishop, a Roman Catholic, was Monseigneur de la Luzerne, brother of Chevalier de la Luzerne, the latter a successor of Conrad Alexandre Gerard, the first Ambassador of Louis XVI to the United States. The motion presented by Lafayette was passed unanimously by the Assembly and sent to the King who, on the 19th of November, 1787, signed the Edict de Tolerance.

Lafayette had succeeded and he dispatched a bulletin of victory to Washington. In his address at the commemoration in the Church of Saint Sauveur, the Rev. Mr. Brun recalled when Lafayette was carrying on his efforts on behalf of the Huguenots that Benjamin Franklin was back in Paris as the accredited First Ambassador of the United States. While Franklin enjoyed immense popularity in France, he was also in constant touch with Lafayette. Louis XVI is said to have signed the Edict "very willingly, probably because it was presented to him by Breteuil, Turgot, Vergennes and Nalesherbes, all friends of Franklin and also great admirers and devoted supporters of Washington.

PROVINCIAL CONFERENCE TO SUCCEED BLUE MOUNTAIN

On November 22nd, under the leadership of the Right Rev. R. E. L. Strider, D.D., Chairman of the Commission on Religious Education of the Third Province, a meeting was held at Saint Mark's Church, Washington, D. C., for the purpose of arranging an Advanced Provincial Conference. The Board was organized and elected Bishop Strider as President; the Very Rev. Wallace E. Rollins, Dean of Virginia Theological Seminary, as Vice-President; the Rev. L. Carter Harrison as Secretary; the Rev. Nathanael B. Groton as Treasurer. The Rev. Malcolm E. Peabody was chosen Chairman of the Program Committee, the Rev. Oliver J. Hart Chairman of the Publicity Committee, the Rev. R. A. Magill Chairman of the Executive Committee. The new Provincial Conference will be held at Sweet Briar, Virginia, July 5 to 15, 1938. This conference will take the place of the Blue Mountain Conference and, in addition, bring in many others from all over the Province.

OPPORTUNITY IS EXTENDED TO DONATE SUNDAY DINNER AT HOME FOR CONSUMPTIVES

In response to a resolution of the Board of Council of our City Mission, born of a suggestion by one of the Clergy of the Diocese who is much interested in the great work of mercy being carried on at the Home for Consumptives, Chestnut Hill, the Rev. H. Cresson McHenry, General Secretary of the City Mission, is spreading far and wide throughout the Diocese, the suggestion that others may desire to follow the example of the particular Clergyman referred to above in providing the price of a Sunday dinner for the patients at the Home for Consumptives.

Although the idea was promulgated but recently there has already been an immediate response. Thus far dinners for all the Sundays in January have been taken. The General Secretary is hopeful that parishes, organizations and individuals will fall in line with the plan and that dinners will be provided for all Sundays throughout the year.

The Clergyman who suggested the idea and which was later submitted to the Board, was convinced there were many parishes, organizations and individuals in the Diocese that would be willing to contribute such a dinner. He backed his idea with a pledge that his parish would provide the money for one such dinner.

Prior to submitting the idea the Rev. Mr. McHenry consulted with the Resident Medical Superintendent at the Home for Consumptives as to the probable cost of a Sunday dinner. The Superintendent estimated that for so large a family of patients as is cared for at Chestnut Hill, it would require at least $30, and if any parish, organization or individual would want the dinner to have extra "fixin's" it would be well to add another $10.

Checks for dinners should be sent to the Rev. H. Cresson McHenry, General Secretary, City Mission, 225 S. Third Street, Philadelphia.

Restoration at St. Elisabeth's Uncovers Hidden Beauty

One of the most interesting and worthwhile things accomplished in the Diocese during recent months has been the restoration of the interior of St. Elisabeth's Church, 16th and Mifflin Streets, in the Convocation of South Philadelphia. In previous issues of THE CHURCH NEWS report was made of how this work was carried through by men of the parish under the direction of the Rector, the Rev. Francis B. Roseboro. On the cover of this issue of THE CHURCH NEWS there is an etching of the Nave of the church looking towards the High Altar, which shows something of what was done.

During the years prior to the restoration of the interior, as a result of mistaken efforts at decoration, and through some years of neglect, the beauty of the architecture had been covered by unsightly walls and lighting fixtures and by dirt. The Rector, after consultation with Mr. Frank R. Watson, of the Church Building Commission of the Diocese, and others, called together a group of the men of the congregation, and this group undertook and carried to a successful conclusion the work of restoration and redecoration. For weeks this group was engaged on the work. The walls were scrubbed, the ugly varnish removed from the woodwork, and the hideous lighting fixtures were taken out. Then with great care the original beauty and simplicity of the interior were restored.

Due to the gift of the services of the men the entire labor cost of the restoration was 75 cents. This was due to calling in a boy on one occasion to help for a couple of hours.

The architecture of St. Elisabeth's is that of an Italian Basilica of the early type and is marked by great simplicity and dignity. The treatment of the arches is especially fine, while an unusual feature of the interior is the level of Choir and Sanctuary, which are raised over five feet above the Nave. The High Altar and Reredos, as well as the columns separating the Nave from the side aisles, are of marble, beautifully matched and grained. Mr. Arthur Truscott was the architect of the building and Messrs. Bailey and Bassett of the High Altar. The painting above the Altar is a fine copy of The Resurrection by Fra Bartolomeo. The hanging Rood is in tempera on wood and was painted in Italy. Both of these have been cleaned and restored by Mr. Frank A. Ireland.

In the redecoration of the interior the walls were restored to their original oyster white, with dull gold for the capitals and Chinese lacquer in the half-dome. The pews and woodwork were finished in a dull aged oak.

New lights, not shown in the etching on the cover page of THE CHURCH NEWS, are now being installed. They were designed and produced by Mr. Bernard Heatherley and are of wrought iron and amber mica. Also not shown in the etching is a lovely plaster frieze on the west wall that was modelled by Mr. J. A. Meliodon and presented by him to the church.

It is quite possible that few of our Church people in the Diocese realize that so lovely a building stands as a witness for Christ and His Church among the rows of brick houses in South Philadelphia. A visit to St. Elisabeth's will be well repaid.

EDUCATIONAL PROGRAM AT VALLEY FORGE CHAPEL IS PLANNED BY DR. HART

The Rev. Dr. John R. Hart, who was called last month to the rectorship of Washington Memorial Chapel, Valley Forge, in a statement, has outlined policies for the immediate future of the work at the Chapel.

One of the most significant of the new policies, Dr. Hart states, and which is to be put into operation at once, is the introduction of an educational program. As the Valley Forge Chapel, Dr. Hart adds, is a center of patriotism, international interest and religious headquarters for all denominations, he considers it important to have current problems thought through, and to have all those leading in the work at Valley Forge well instructed. To this end, Dr. Hart says, he will promote forums, special lectures by prominent scholars and public speakers, and Institutes.

Mrs. T. Lane Bean, wife of State Senator Bean, the latter a Vestryman of the Chapel, has been appointed Chairman of the committee in charge, and to assist in the collection of ideas from other forums held throughout the country. The forum is to be held fortnightly on Monday evenings until further notice.

COUNTRY CENTRE NEWS

Mizpah Commandery, No. 96, Knights Templar, of Doylestown, Pa., held its annual service of Christmas observance at Trinity Chapel, Solebury, on Sunday afternoon, December 12th. The Rev. K. V. MacDonald, Ph.D., who is assisting the Rev. W. D. Parker in the work of the Country Centre Mission at Solebury, was in direct charge of the program. The Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester, was the preacher. The Rev. W. C. Pugh, St. Andrew's, Yardley, and the Rev. W. D. Parker also took part.

Various Knight Templars of note made remarks at the service. A notable feature in Commandery circles was the presence of the present Grand Commander of the Grand Commandery, K. T. of Penna., the Right Eminent Sir Louis U. Strassburger. A Past Grand Commander of the Grand Commandery of Pennsylvania and the present Grand Commander of the Grand Commandery of New Jersey, also attended. Between seventy and eighty Knights in full regalia were present, including the leading officers in the Grand Commandery. A large congregation filled the parish house where the service was held.

PARISH HOUSE OF CHURCH OF OUR SAVIOUR RANKS AMONG BEST IN DIOCESE

The new parish house of the Church of Our Saviour, Jenkintown, has just been completed and undoubtedly is the last word in a building of this character. In addition to providing the space and needs for a Sunday School of approximately 300 pupils, it is equipped with a thoroughly modern stage, with a lighting system used in all the up-to-date amusement houses, and with a curtain that has been pronounced by connoisseurs as one of the finest in the York Road section. The auditorium will seat 500 people, and with movable partitions, may be converted into a large number of individual classrooms. As you enter the first floor, you find a large foyer and on the sides the Rector's office, with that of the secretary adjoining.

The kitchen comes next, and there is scarcely a modern idea in the culinary art that has not been incorporated in this room. The credit for this beautifully planned room is due the Woman's Guild of the church, who not only planned it but assumed its expense. It is capable of providing for 500 people at one time.

One of the dominating features of the building is the Common Room, a new feature in church buildings. It is a large, comfortable room, beautifully furnished, provided with all the latest reading matter, and is at the disposal of all who care to come in, relax, and make themselves thoroughly at home. In addition it is used by the Rector when its smaller size gives it preference over the church, for informal talks with his people.

The second floor is given over to classrooms for the primary department, equipped with all necessary wardrobe and toilet rooms.

It is expected that the new parish house will be the means of increasing the social activities of the parish. The Rev. Reginald G. Davis is the present Rector of the church.

New Parish House of Church of Our Saviour, Jenkintown

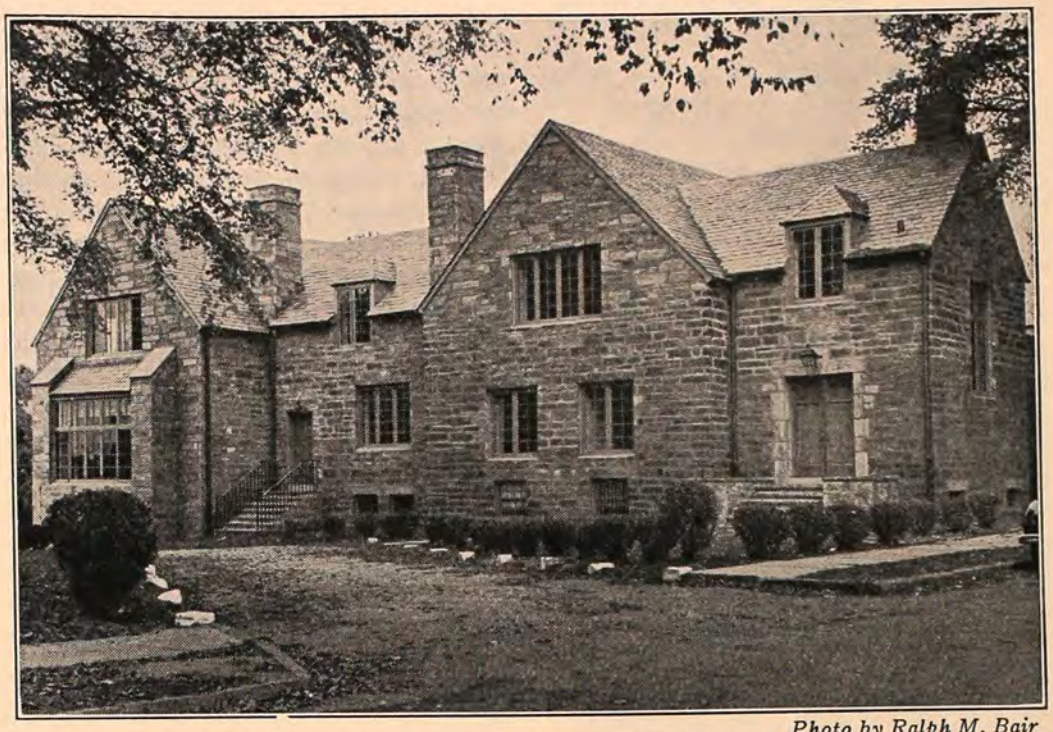


Photo by Ralph M. Bair

In the adjoining column may be read a brief description of this beautiful and commodious addition to the equipment of the Jenkintown Parish.

DIOCESAN NORMAL SCHOOL REOPENS ON JANUARY 27TH WITH LARGER ENROLLMENT

The second semester of the Diocesan Normal School will begin on Thursday evening, January 27th, 1938. As in recent years, this semester will run for five sessions only, on successive Thursdays, ending February 24th.

Because of the fact that the enrollment for this semester has been larger for the past three years than for the fall one, the Teacher Training Commission in planning the program has tried to offer help to as many types of leaders as possible. Space does not admit of details here. Suffice it to say that those responsible for Lenten Mission Study programs in the Church School will have a class which will work with these materials and problems. The success which met the Y. P. F. Training Class offered by their own Executive Council last fall has led the Commission to plan a "discussion" course which it is hoped may serve the need of the large group of young people who are active in the Study Committees of their own Fellowships. The complete program will be mailed as usual to all Rectors, Superintendents of Church Schools and recent students; anyone else interested to do so, may receive a copy upon request to the Department of Religious Education, Room 30, Church House.

It is encouraging in Church School work to note the long stride forward which was made last summer in Vacation Church School programs among our own parishes and the Normal School program will offer specific help in this field. The Vacation Church School is the youngest activity in Diocesan Religious Education. For the first time last sumer this work was supervised by the Department of Religious Education, resulting in a 100% increase in the number of schools, boys and girls, and teachers. Nearly 1500 children were kept off the hot streets, taught the Bible, Churchmanship, Art, Music, Nature, Handcraft, under capable leaders during July and part of August.

There is splendid leadership in the Diocese for this kind of work and plans are under way now for *more* schools, *more* money, *more* leaders and these, of course, will bring *more* children. The Normal School will offer two coures of special help to leaders in this field.

NEARLY 200 STUDENTS AT CHRISTMAS SERVICE IN TRINITY, SWARTHMORE

Trinity Church, Swarthmore, on Sunday, December 12th, held its Fifth Annual Student Christmas Service, which was attended by nearly 200 students from Swarthmore College, including about twenty from Wildcliff Junior College and the Mary Lyon School. A committee of One Hundred and One undergraduates co-operated with the Rector, the Rev. J. Jarden Guenther, in arranging for the service.

The service was read by John Lowrie Bigelow, a Lay Reader from the Diocese of Harrisburg. The lessons were read by James M. Wilson, Jr., and Mary Katherine Heald. Miss Heald was presented for confirmation by Mr. Guenther last spring and has been actively interested in the parish since. Harry C. Byrne, of St. Paul's Church, Overbrook, acted as Crucifer. John Watts Roberts, William H. Doriss, James H. Beardsley and John H. Lashly served as ushers. The student address was made by John Holt Breckenridge, who took for his subject, "What College Means to Me." He stressed four phases of undergraduate life, the academic, the physical, the social and the spiritual. Preceding the service Mary Moore Roelofs gave a short organ recital. Elizabeth Boss, one of the Swarthmore College soloists, sang two Christmas anthems.

The annual Student Christmas Service at Trinity was originally suggested by one of the Swarthmore College undergraduates who was then living in the rectory. The response was immediate, and each succeeding year interest in the event has been increasing and the attendance also has increased.

THE REV. FRANCIS B. HALSEY ACCEPTS THE RECTORSHIP OF ALL HALLOWS, WYNCOTE

The CHURCH NEWS joins with many of his other friends in welcoming the return to the Diocese of the Rev. Francis Biddle Halsey, formerly Canon Vicar of Trinity Cathedral, Trenton, who, on the first Sunday in the present month, takes up his duties as Rector of All Hallows, Wyncote. Mr. Halsey

The Rev. Francis Biddle Halsey

was called by the Vestry of the Wyncote parish to succeed the Rev. Dr. Thomas Burgess who resigned several months ago to join the staff of our Philadelphia City Mission and who is now serving as Chaplain at the Home for Consumptives, Chestnut Hill.

Immediately prior to his being called to All Hallows, Mr. Halsey had been serving for a short time at St. Philip's, New Hope, at the request of Dean Eder. From 1931 up to that time he had been serving at the Cathedral in Trenton. Mr. Halsey is the son of the late Rev. James Biddle Halsey, for many years one of the most beloved of the Clergy of this Diocese, and in accepting the call to All Hallows, the son will occupy the place once filled by his revered father from 1901 to 1908.

The son is a native Philadelphian and was born in Roxborough. He is a graduate of the University of Pennsylvania, Class of 1914, and of the General Theological Seminary, Class of 1917. Mr. Halsey was Ordained to the Diaconate in 1917 by Bishop Rhinelander and in 1918 was advanced to the Priesthood by the late Bishop Garland. Folowing his Ordination as Deacon he served as Curate at St. Timothy's, Roxborough, and in 1919 served as Priest in the same parish. During his Diaconate, Mr. Halsey also served on the Chaplain's staff at the Philadelphia Navy Yard. In 1919 he was appointed in charge of St. Ambrose's, Howard and Ontario Streets in the Kensington section of the city, serving there continuously until he was called to Trinity Cathedral in the Diocese of New Jersey.

Presentation of Memorial to Mrs. Adeline Avery Pilsbry

At the Churchwoman's Club on Thursday, December 9th, there was unveiled an Illuminated Panel, the gift of the Alumnae of Mrs. Adeline Avery Pilsbry Classes, in honor of Mrs. Pilsbry. It was then presented to the Churchwoman's Club and hung upon the wall of one of the club rooms. On the panel, under Mrs. Pilsbry's name, is an inscription given by Bishop Rhinelander. Below that is recorded what she did for this Diocese.

The opening address was made by Dr. William H. Jefferys. Mrs. S. Naudain Duer unveiled the panel and Mrs. J. Alison Scott, Acting President of the Club, received the memorial in the name of the Club. About thirty-five of Mrs. Pilsbry's old associates were present. It was a fitting and beautiful tribute paid to one who had done so much for many in our Diocese.

Following is the complete text of Dr. Jefferys' tribute to the memory and work of Mrs. Pilsbry:

"I am here today to join you in an act of deeply reverent remembrance, but more significantly in an act of living fellowship with one of our own Saints Triumphant.

"Adeline Avery Pilsbry entered upon her teaching mission in this Diocese about synchronously with my return from China and my convalescence from a whole year in bed. At the suggestion of Bishop Rhinelander, our great teaching Bishop, I met Mrs. Pilsbry in the Board Room of the old Church House when she outlined to me an invitation to conduct a Men's Mission Study Class in the Diocese. The one significant word that passed between us was her question, 'Suppose you did take the class in Mission Study, what would be your objective?' and my answer, 'To make the class realize that Jesus is alive.' I can remember to this day the light in her eyes as she accepted the motive which, from that day on in all her relationships to me, proved to be her own motive in Mission Study.

"Later on, together, we worded the objective. You will remember the phrase, 'To know the Living Christ, and to make Him known.' This was her conception of the Mission of the Church. This has been the conception of the Mission of the Church since St. John wrote His Gospel of the way to the knowledge of God and Life Eternal (Jesus is the Way), to the days when Bishop Brent wrôte 'Eternal Life is knowing Christ and keeping with Him deathless tryst.'

"I have always thought of Mrs. Pilsbry as one of the best friends I ever had. Our association, from that day of meeting to the time of her death, was utterly intimate in the field of religious experience. Her book, *'The Mission Study Class,'* is the record of our entire association together—what we learned together, planned, and believed.

"Mrs. Pilsbry was one of those very ardent Churchwomen who have won their priceless possession of fellowship in the Catholic Church at a great deal of cost and effort. In this respect she has always reminded me, in her religious experience, of my own mother, of whom an eminent professor in the Berkeley Divinity School once said, 'She is one of the best read theologians in the United States.' My mother also was a Presbyterian by birth and training, who read herself into the more Catholic expression of the Church through her own efforts and intelligence; and the love of these two women for the Church was a passionate one.

"A little book which I wrote, myself, at the request of the Educational Secretary at the Church Missions House, called *How Can We Know the Way?* was my expression of what Mrs. Pilsbry made her expression in her Mission Study Class. We had all that in common.

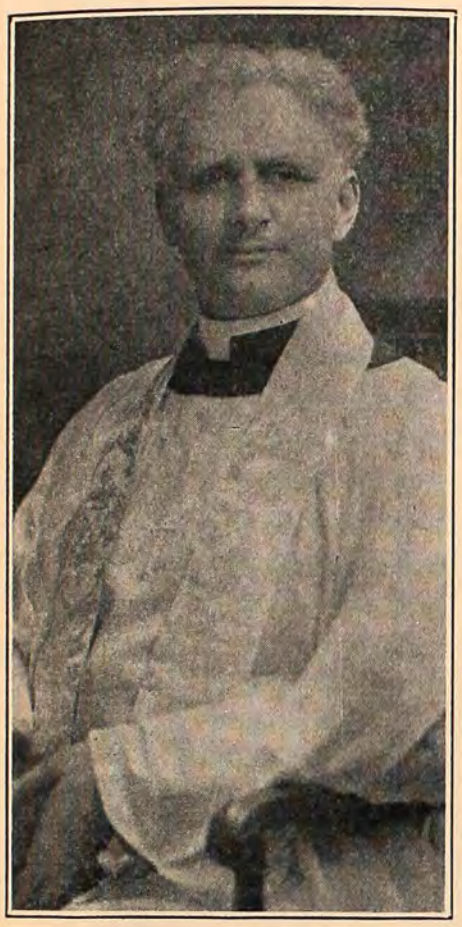
"It is a joy to me to be with you in this personal and corporate recognition of the gift of this great woman to the Diocese, to the Church, and to ourselves personally. I would like to close what I have to say, by way of remembrance of this dear woman, with the same words with which she closes her book and, in these words, commit her to our Saviour in remembrance and fellowship."

To JESUS

To Jesus, the Life of our flesh,
Who quickeneth whom He willeth;
To Jesus, the Life of our soul,
Who came that we might live more abundantly.
To Jesus, the Life of His Church,
Who loved her and gave Himself for her—
Let all mankind in earth and in Paradise
Reconciled to His death
And saved by His life,
Give glory and honor, worship and praise.
Now and forever and ever.
Amen.

CONGREGATION OF CHURCH OF RESURRECTION, MAYFAIR, PAYS HONOR TO ITS RECTOR

The congregation of the Church of The Resurrection, Mayfair, gave a surprise banquet in honor of their Rector, the Rev. Samuel Draper Ringrose, in the parish house on December 10th. It was the Rector's birthday and also the seventh anniversary of his rectorship



The Rev. Samuel D. Ringrose

of the Mayfair parish. Among the guest speakers were U. S. Congressman Frank J. G. Dorsey, a close personal friend of the Rector; the Rev. Richard T. Lyford, Rector of St. Asaph's, Bala; the Rev. Sydney Goodman, Vicar of St. John's, West Oak Lane; the Rev. William O. Roome, Rector of the Church of The Messiah, Roosevelt Boulevard, and Mr. George Herbert Randall, Director of the Brotherhood of St. Andrew Chapter of the Church of The Holy Trinity, Rittenhouse Square.

Mr. J. Raymond Schmidt, President of the Men's Forum of the parish, was toastmaster. The Chairman of the Banquet Committee, Mr. Theodore L. Sheppard, in behalf of the parish, presented Mr. Ringrose with a purse. Mrs. Ringrose presented her husband with a large basket of gold and wine-colored chrysanthemums. The different organizations of the parish also presented bouquets of orchids and gardenias.

In appreciation of Mr. Ringrose's ministry the Woman's Guild of the church made the anniversary the occasion for the gift of a new carpet for the church and the Men's Forum the gift of a pipe organ.

Death of Rev. A. C. Carty and Rev. A. J. Arnold

Since the last issue of THE CHURCH NEWS death has summoned two more of the Clergy of the Diocese, the Rev. Arthur C. Carty, Rector of St. Bartholomew's Church, 25th Street and Lehigh Avenue, and the Rev. A. J. Arnold, who retired from an active ministry in 1918.

The Rev. Mr. Carty died November 29th in the Episcopal Hospital, after an illness of more than three months, at the age of 63. The Rev. Mr. Arnold died at the home of his daughter in Baltimore on December 9th, at the age of 88. Mr. Arnold had been in failing health for some years and had recently moved from Philadelphia to his daughter's home in Baltimore.

The Bishop officiated at the burial service for the Rev. Mr. Carty in St. James' Church, 22nd and Walnut Streets, on Thursday, December 1st, and at the burial service for Mr. Arnold in St. Mary's Church, Hamilton Village, on Saturday, December 11th. The Rev. Mr. Carty is survived by his widow and one son. Mr. Arnold is survived by his widow and a son and daughter. The son is the Rev. A. C. Arnold, for several years Curate at St. Martin-in-the-Fields, Chestnut Hill, and at present Rector of Grace Church, White Plains, N. Y.

The Rev. Mr. Carty came into the Episcopal Church from the Lutheran communion a little more than ten years ago. A clergyman in the Lutheran Church and for more than 20 years a member of the Lutheran Ministerium, serving in several pastorates, Mr. Carty was confirmed by the late Bishop Garland in Old Christ Church. Admitted as a Candidate for Holy Orders he served some time as a Lay Reader until, in 1928, he was ordained to the Priesthood and placed in charge of St. Bartholomew's.

During his ministry in the Lutheran Church the Rev. Mr. Carty was active in boys' work and in the development of religious publicity. He founded the Lutheran Book and Literature Society and for fifteen years directed the Lutheran Noon-Day Lenten Services. Since 1924 he had also served as Secretary and Librarian of the Athenaeum. He was a member of the Historical Society of Pennsylvania, Sons of the Revolution, Numismatic and Antiquarian Societies, the Genealogical Society, Western Community House, Phi Kappa Psi Fraternity, the Penn Athletic Club and the Union League.

Born in Frederick, Maryland, he was a descendant on his father's side of an old Colonial family which settled in Virginia in 1675. He was educated at the old Frederick Academy, Gettysburg College and the Lutheran Seminary in Mt. Airy.

—

The Rev. A. J. Arnold was born in New London, Conn., July 4, 1849. He was a graduate of Rochester University and received his theological training at Berkeley Divinity School. Ordained to the Diaconate in 1875 and to the Priesthood in 1876, his first service in Orders was Curate at St. Peter's Church, New York City. In 1878 he became Rector of the Church of The Holy Comforter, Staten Island, serving there until 1880 when he was called to the rectorship of Emmanuel Church, Little Falls, N. Y. In 1885 Mr. Arnold came to the Diocese of Pennsylvania as Rector of Christ Church, Pottstown, and from there to the rectorship of St. Mary, Ardmore. From 1894 to 1901 he was Rector of Christ Church, Media, and from 1903 to 1908, Rector of St. Mary's, Hamilton Village. From 1911 to 1916 Mr. Arnold served as Secretary to the Bishop of the Diocese. While he retired from his active ministry in 1918, Mr. Arnold continued to serve as a member of the Board of Examining Chaplains until a few years ago, his service as Examining Chaplain dating from 1914.

Mr. Ringrose was born in Philadelphia, the son of the Rev. and Mrs. George Ringrose, and one of thirteen children. His early years were spent in Boston. After graduating from the Boston public schools, Mr. Ringrose went to Dartmouth, then to the Newton Theological Seminary, and from there to the Boston University School of Theology, graduating from the latter in 1913 with the degree of Bachelor of Divinity.

———

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.—*Thomas Wilson.*

"When hands are idle, words are vain
To move the stone;
An aiding angel would disdain,
To work alone;
But he who prayeth and is strong
In word and deed,
And toileth earnestly, ere long
He will succeed."

———

Religion is not the refuge of the weak, but the weapon of those who would be strong. I see religion as an aggressive mode of life, by which the individual becomes the master of his environment, not its complacent victim. —*Link.*

"Is There a Chance for Us?"

By Madeleine T. Spiess

"Is there a chance for us"—that oft-repeated question asked in the mission field, over and over again, to the distress of the missionaries, who must, repeatedly, answer "No." In the case of these little Bontoc children, an encouraging "Yes" is often possible, through the help given by scholarships contributed in several different dioceses, by G. F. S. groups. The organization in the Diocese of Pennsylvania has helped generously over a period of ten years, with gifts amounting to more than $4000; now, inspired by the visit of Deaconess Shaw last spring, a more intensive effort is to be made to give *at least* six scholarships, during the year 1938—of $50 each, and to do so, with study and intelligent appreciation of the work.

All Saints' School, in the mountains of Bontoc, among the Igorote tribes, was one of the first definite pieces of work established by Bishop Brent, when he became Bishop of the Philippines, and it held his interest and love until the close of his life. Miss Frances Sibley, formerly National President of the G. F. S., visited Bontoc, and came home filled with enthusiasm for the work, and pledged to give it the support of her society through scholarships. Miss Helen Brent, sister of the beloved Bishop, and now National President of the G. F. S., was her brother's companion and co-worker, in those pioneer days, in the far-off islands, and to her, too, these scholarships have seemed to be a trust, always. The number given originally has, naturally, decreased during the recent difficult years, but Dr. John Wood, Executive Secretary for Foreign Missions, does not hesitate to say that All Saints School would have been definitely closed, were it not for these G. F. S. scholarships.

While on her recent furlough, Deaconess Shaw thrilled many audiences with her story of these little children, with the blood of head-hunters in their veins, who come to All Saints seeking home and education, and who are so soon transformed into attractive girls who might hold their own in any school. When it is remembered that the appropriation from the National Council of the Church for this work is on the basis of only about *$16 per year per child,* the need for a "Special" effort is easily understood. Indeed, it is by the expressed wish of Dr. Wood and other leaders of the Church Missions House, that the Girls' Friendly Society accept each year, not only this Bontoc support (which is altogether voluntary) but also an annual Special Money Object. The latter is selected on the basis of some extreme need, not in any quota, but vital to some part of the Church's work, for which money cannot otherwise be found.

Under the inspired leadership of Deaconess Shaw, the school is making some headway toward contributing to its own support, through the sale of its weaving and beautiful lace work. About four years ago, Miss Elizabeth Beatty, Chairman of Missions for the G. F. S. in Pennsylvania, volunteered to take charge of the sale of this work in the United States, and has sent out to the school more than $1200 in that time. The Woman's Auxiliary, especialy in this Diocese, has co-operated most generously in the venture, and helped to make possible these fine results. Any parish group which might be interested to have a display of the articles at a sale or bazaar, at any time, can secure them by communicating with Miss Beatty through the G. F. S. headquarters at the Church House, or at her home, 3448 N. 15th Street, Philadelphia.

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The regular meeting of the Diocesan Council will be held on Wednesday, January 19, beginning at four o'clock, in the Church House (Room 12). Supper will be served in Holy Trinity Parish House, and the Council will continue with an evening session there, at helf-past seven.

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Two new Branches were added to the Diocesan membership during December —Church of the Advent, Hatboro, Pa.; and St. James', Evansburg. The latter is a re-organized group, having become inactive a few years ago. These Branches, as has been the fact with the fifteen most recently organized, have a membership of teen-age girls and Candidates, exclusively.

—

Miss Frances Arnold, Program Advisor for the national society, will be in Philadelphia on Monday, January 10th, speaking in the morning to the Clerical Brotherhood, and in the afternoon to the student body of the Philadelphia Divinity School. Miss Arnold's visit coincides with the opening of a "G. F. S. Members Month," extending from January 9th to February 6th, during which time a concerted effort will be made throughout the country to awaken present members to larger possibilities in the society, and to increase the membership among the young girls and little girls of the Church. Plans include a Corporate Communion in all Branches, on the opening Sunday, a varied program of weekly Branch meetings, and a Recognition Sunday, on February 6th, when new members will be welcomed,

and the entire Branch re-dedicate itself to its place in the life and work of the Church. A special Festival Admission Service, to be held throughout the country is to be the grand culmination on April 24th, at the close of the necessary three months of preparation for full membership. Miss Margaret Smythe, of St. Barnabas, West Philadelphia, is Chairman of the Members Month in this Diocese.

REPORTS SHOW MOTHER'S UNION IS MAKING STEADY GROWTH IN THE DIOCESE

The Mother's Union, the largest Christian society for women in the world, is slowly though steadily making its way in the Diocese.

Having been favorably received at the Diocesan Convention last May, it also gained recognition before both Houses of General Convention at Cincinnati, where 1,000 folders telling of the history and workings of the Society were distributed.

In November a letter enclosing a return post-card was sent to all the Clergy of the Diocese, who were asked to check the following items:

1. I am interested in starting a branch of the Mother's Union in my parish.
2. I would like a member of the Diocesan Branch to visit my parish and talk to the women about the Mother's Union.
3. I would like some literature about the Mother's Union.

Very encouraging answers have come from these letters, among them invitations to speak at twelve parishes, as well as discovering a branch that has been functioning quietly for over ten years and another for nearly twenty years—and a third has been recently started at St. Clement's.

Are there not more women who would like to join this world-wide movement of Prayer to save their Marriage, Home and Children?

Miss Eleanor Deane, Diocesan Secretary of the Mother's Union, will be glad to furnish any information desired. Miss Deane may be reached by letter addressed to her at the Church House, 202 South 19th Street, Philadelphia.

CHURCH PERIODICAL CLUB

To have a vision is easy, but to have a vision and stamina enough to make that vision a reality, especially for alleviating the needs of others, is a far greater task. Such was the vision of Mrs. Mortimer Fargo, who saw and realized the great need for good reading matter and on January 10, 1888, organized the Church Periodical Club, which has kept on growing until now it reaches to all parts of the world, being defined as: "A silent missionary, encircling the world by means of a postage stamp."

In commemoration of the Fiftieth Anniversary both the Presiding Bishop and the Presiding Bishop-elect have given their endorsement and have designated Sunday, January 9th, as a National Day for the Church Periodical Club. In all churches the C. P. C. Prayer is asked to be used at the services and some reference be made to the work; each Diocesan Branch to celebrate the Semi-Centennial in the best way to stimulate the Missionary Program of the Church.

The C. P. C. in the Diocese of Pennsylvania is planning to have a luncheon following the Annual Meeting and to send as generous an offering as soon as possible to the Endowment Fund of the C. P. C. in memory of the late National President, Mrs. Otto Heinigke. The interest accruing from the Endowment Fund is used for purchasing new books.

MARY M. H. ONYX.

Indians' Hope Association Memorial to Mrs. Markoe

It gives me pleasure to share with all who have contributed toward the furnishing of the chapel at Mission, South Dakota, as our memorial to our beloved Mrs. Markoe, the following letter from Rev. Paul H. Barbour with the Indians' own acknowledgment of our gift:

The Niobrara Deanery
Of the Episcopal Church
District of South Dakota

"December 8, 1937.

"My dear Mrs. Woodward:

"The enclosed original and copy are sent by my friend Sam Yellow Cloud with the deepest gratitude. May I leave it to you to have it circulated if you see fit, to all givers to this fund?

"I wish to remark further that it was brought to me by Mr. Yellow Cloud as a complete surprise. I had not been present at the meeting when the motion was made, so it comes entirely from the hearts of the people.

"Faithfully yours,

"PAUL H. BARBOUR."

—

The Rosebud Indian general meeting of the Episcopal Church.
Held at Advent Chapel
Nov. 5-6-7, 1937

"To the respective immediate relatives and friends of Mrs. John Markoe.

"Our friends:

"We want to thank you for your great act of kindness shown to our Rosebud Mission, by the giving of the very nice Church furniture, to the glory of God and in loving memory of a dear one.

"The loss through fire of our leading Church of this Mission had been greatly heartfelt by all of us. We the Rosebud Sioux have had some wealth in the past and were very generous as to the giving of money, and other gifts for the construction of church houses, and its furnishings.

"Today we are in great destitution and will be for some time. The drought, grasshopper erasion, and other circumstances has caused our downward trend, and while we are under such conditions, we are more than grateful for the help that you extended to our mission and doing your duty to God has greatly applied to us both temporally and spiritually. We his humble people of low estate do pray him to bless guide and comfort you, and we hope that you may continue to be strong in the Lord and in the power of his might. We remain your friend.

"The Rosebud Indian general meeting of the Episcopal Church,
"by the Chairman
"SAM YELLOW CLOUD
"Box 4, Parmelee, S. D."

—

Contributions for the completion of this Memorial should be drawn to the order of The Indians' Hope Association and sent to Mrs. Lyle Jenne, 202 South 19th Street, Philadelphia.

GERTRUDE H. WOODWARD
Chairman, Indians' Hope Association.

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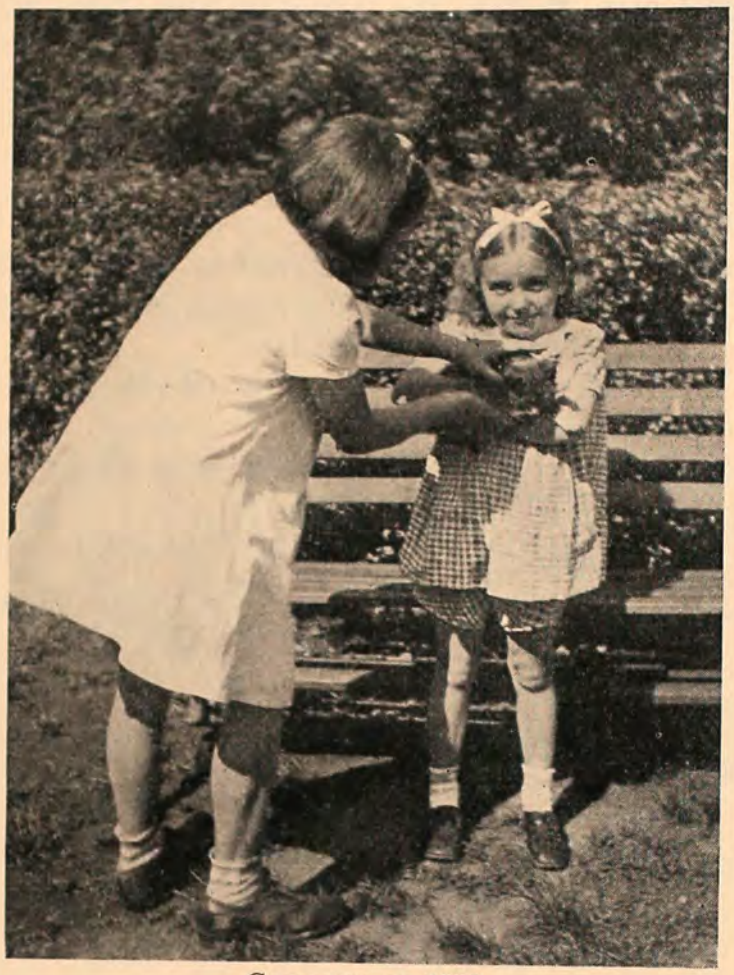

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CITIZENS OF UPPER DARBY GIVE DINNER IN HONOR OF REV. GEORGE C. ANDERSON

Citizens of Upper Darby Township, under the auspices of the Upper Darby Township Family Association, will participate in a testimonial dinner at Henri's Roof Garden, 69th Street, on Monday, January 17th, at 6.45 P. M., to the Rev. George Christian Anderson, Vicar of St. Giles Chapel, Stonehurst, preparatory to Mr. Anderson's sailing on January 27th for England to continue his theological studies at Oxford University.

Announcement of Mr. Anderson's resignation as Vicar of St. Giles was made in the last issue of THE CHURCH NEWS, together with a statement by him as to his plans while abroad. His resignation takes effect on January 15th.

For some years, among his many other community activities and public service, Mr. Anderson has been President of the Family Association of Upper Darby Township. In the announcement of the plans for the testimonial dinner, Mrs. William H. Biester, Jr., Chairman of the Dinner Committee, states that the Family Association has been honored and greatly benefited by Mr. Anderson's exceptional leadership and delightful personality, and is happy in its privilege to sponsor the testimonial, and to gladly accede to the many requests of leaders and residents of the township to participate.

DIOCESAN ALTAR GUILD

The Altar Guild of the Diocese will conduct a class of instruction in Church embroidery, under Miss Harriet Phillips Bronson, of New York, during January and February. The class will meet in the Altar Guild Room of St. Clement's Church, 20th and Cherry Streets, on January 12th and 26th and on February 9th and 16th, from 10.30 A. M. until 3 P. M. The charge for the course will be $8.00.

Will anyone wishing to join the class please communicate with me as soon as possible, as the class is limited in number?

The Altar Guild has been asked to form a class of instruction for junior members on Saturday mornings. I shall be glad to confer with any parishes wishing to send members to the class.

ANNA RIDGWAY CROSS.

REMOVAL OF ALL BODIES IN CHURCHYARD OF OLD ST. ANDREW'S COMPLETED

The Alumni News of the Philadelphia Divinity School contains the following report of the removal of the bodies from the Church Yard of Old St. Andrew's Church, Eighth Street near Spruce to the grounds of the Divinity School in West Philadelphia.

The report reads:

"St. Andrew's Collegiate Chapel owes much to old Saint Andrew's Church. When the sale of old Saint Andrew's to the Greek Catholics was negotiated, the Deed of Sale provided that the bodies in the old Church Yard be moved to the grounds of The Divinity School.

"This provision has just been fulfilled, with loving care, by the Trustees of the School. As no burials had been made in the Church Yard for some twenty-five or thirty years, the remains of all the graves were placed in individual wooden boxes and interred in a great concrete Burial Vault in the niches which lie under the foundations to the rear of St. Andrew's Collegiate Chapel. A detailed plan and record of the old Church Yard with the location of all graves is now filed in the safe-keeping Vault of The Divinity School.

"The tombstones have been laid flat in the earth between the Chapel and St. Paul's House, and a Bronze Tablet has been placed inside the arches of the burial niche.

"Now that the work is completed, the Dean will hold a Burial Service for the Repose of the Dead.

"Two Marble Tablets commemorating the first two Rectors of old St. Andrew's Church have been placed on the walls at the west end of St. Andrew's Collegiate Chapel. The removal of the bodies was done under authority of an act of the Legislature."

YOUNG PEOPLE INVITED

The young people of St. Paul's Church, Chestnut Hill, are inviting all young people's groups in the Diocese to come on Sunday, January 16th, at 5.30 P. M., to hear Miss Alice Rex tell of her year at the Delta Co-operative Farm in Mississippi and see the movie of the Farm and the life of the share-croppers of the South, that she is bringing with her. The program will be: 5.30 to 7.00, Candlelight Service and a talk by Miss Alice Rex. At 7.00 o'clock tea and sandwiches will be served.

Miss Rex will be in the Diocese from January 12th to 20th. Any parish group wishing to have her speak should get in touch with Miss Gwendolyn Miles at Holy Trinity Parish House. Her visit is very timely as the Mission Study topic for this year is "Rural America."

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Registrations are now being received for admission to the Fourth Grade next September. Catalogue upon request.

Notes on Housing Legislation

By Miss Ethel M. Springer

As Housing is a subject in which many of our Church people are showing an increasing interest the following outline of the recently enacted Housing legislation was carefully prepared by Dean Springer of The Church Training School for the Diocesan Department of Christian Social Service and is published here at the request of the Chairman of the Department, the Hon. Clinton Rogers Woodruff.—Ed.

Four housing bills became effective in the State of Pennsylvania last spring. By one of these acts there was created a State Board of Housing as a division in the State Board of Health. The Board includes five members chosen by the Governor with the approval and consent of two-thirds of the senate, the regular length of term being five years. The act provided for an appropriation of $50,000 for the two years ending May 31, 1939, stating that employees are to be well qualified and chosen by competitive examination. The powers and duties of the board are to study conditions; to make plans for new projects; to distribute information; to advise and to supervise local housing projects, regulating rental charges and passing on plans and estimates; to prescribe uniform methods of reporting and accounting; to require annual reports from local authorities; to institute proceedings if deemed necessary such as summoning witnesses for hearings, deciding on condemnations, exercising power of eminent domain.

The Housing Authorities Law permits the formation of housing authorities, one for each city of 30,000 or over, and one for each county, subject to the direction and supervision of the State Board of Housing. As in the case of the State Board, the authority includes five persons, with powers to investigate, make recommendations, undertake projects such as slum clearance, acquisition of property (including power of eminent domain) construction or reconstruction of housing projects; to own, sell, or lease properties—but not for profit. The act intends that rentals are strictly for the low income groups, those whose net family earnings for one year do not exceed six times the rental charge (in which is included the average annual costs of heat, water, light and necessary services). The authority may issue bonds, may borrow or accept grants from Federal Authority, complying with federal regulations. The properties under control of the Authority may be exempt from taxes except those for schools, provided that, in lieu of taxes, they make contributions towards services and facilities furnished by the community.

The "Housing Co-operation Law" authorizes the local government to aid housing projects furnishing parks, playgrounds, streets and other improvements and facilities.

The Limited Dividend Housing Corporation Law authorizes the creation of corporations for the purpose of eliminating undesirable housing conditions and of constructing and operating safe and sanitary dwellings and apartments, at reasonable rentals. The corporations may acquire property, including the right to institute condemnation proceedings through the Authorities in the exercise of eminent domain. They may receive Federal aid under the regulation and supervision of the State (or Federal) Housing Authority. Their activities are limited to the field of dwelling houses; their dividends may not exceed six per cent. Their capital stock is exempt from State tax.

The Federal Housing Bill provides for the creation of the United States Housing Authority, a corporate body under the Secretary of the Interior, with powers vested in a single administrator. From its appropriation, the Authority may lend to public housing groups and make grants for financing low-cost housing for families of low incomes. A loan may not amount to over 90 per cent of the cost, the local community being expected to raise the remainder, and for the period of the loan may not exceed 60 years. A second

(*Continued next page*)

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WORKERS IN STONE DESIGNERS AND BUILDERS

(*Continued from preceding page*)

plan, under this act, provides for an outright grant of twenty-five per cent, the community contributing 20 per cent. From public relief funds, fifteen per cent may be secured to meet costs of labor, the remaining 40 per cent coming as a loan from the Authority. No State may receive more than 10 per cent of the available funds. Any local authority desiring a loan must agree to demolish in the same area as many slum units as are replaced by new buildings. No loans are made on projects in which the cost per room exceeds $1,250 (excluding land, demolition, and non-dwelling facilities), the purpose of the plan being to supply low rentals to low income groups. The bill further stipulates that the Federal Authority shall sell or lease any projects constructed, it being the intent of Congress to decentralize the Authority's activities, as soon as projects are constructed.

CITY PARISHES RECRUITED FROM RURAL DISTRICTS

It is an old story but perhaps can't be too often told, that country missions are the fountain heads of city parishes. A recent illustration is a Rural Mission field in Maryland which has 102 of its former members now in a Baltimore parish.

Another illustration: In recent months the missionaries at Hays, Kansas, headquarters of the General Theological Seminary's Associate Mission in a Rural field, have transferred Church members to every State west of the Mississippi, except North Dakota. Almost every parish in Kansas and Colorado has received members from this western Kansas mission.

Another illustration from the same field: The mission at Ellis lately transferred man and wife and five children to the Cathedral at Salina, and another family of the same size to a parish in Colorado.

Twenty-five college students who have been confirmed since the coming of the Associate Mission to Hays have gone out to small towns in all directions. Many of these towns have no Episcopal Church congregation but effort is made to keep the students in touch with the nearest one.

The great army of come-and-goers, the families of laborers and craftsmen and salesmen, oil families, railroad families, college students, teachers, farm tenant families, are frequently without any local Church relationship. The mission clergyman, with his small handful of communicants, has as his main duty not the ministering to the handful of old-time faithful of the Church, but the evangelizing of new peoples in new places.—*The Associate Mission Bulletin.*

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CHINESE CONGREGATION CONTINUES AT WORSHIP AS AIR RAIDS THREATEN

After reading the article on *The China Emergency Fund* on Page 111 of this issue of THE CHURCH NEWS, it may be of additional interest to read the following detail from a missionary's letter received at the Church Missions House in New York. It comes from the Rev. H. A. McNulty, of Soochow, and was written shortly before the Japanese occupation of that city.

The letter reads:

"We have had to omit our early Communion service as air raids have grown so common, but we were to have the service at 9.30. Just at 9 the siren blew again, and soon the horrible sound of the planes was heard. Nearer and nearer they came, right over our compound, and then once more attacked our railway station, for an hour keeping up an attack that was the fiercest we have had during the war to date. When they withdrew at 10 and the signal from the siren blew again for safety (not the wave of sound that means danger but the prolonged single note that everybody likes to hear nowadays) the little congregation met in the church and the service began. There were about forty in all.

"We had just finished the Creed when the hateful siren meaning danger began again to blow. Our Chinese Rector, the Rev. C. C. Chu, was Celebrant. He turned to the congregation and asked any who wished to leave the church to go at once and seek safety in a bomb-proof shelter we had made near the church. No one stirred and the service continued.

"The planes came on, louder and louder as they approached the city, then receded, and then came back again. The boom was the loudest as the people were at the altar rail. No one moved or left the church. The planes did not attack us and as the service ended we heard the sounds receding in the distance.

"Before the people left the church, I could not help asking them to stay one moment that I might tell them what their act had meant to me . . . and I cannot now, as I write, but hope that these Chinese men and women, and that Priest who never wavered as he completed his service at the Altar, may be of some little inspiration to some of us."

The two big words of the Gospel are come and go. First, come to Christ for cleansing, and saving of your soul, and life, then go tell others the story, that they may have the bread of life on which you feast.

If we were more zealous in doing the right thing we would likely be less jealous about our rights to things.—*Selected.*

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In Memoriam

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For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. CHARLES H. COLLETT

The members of the Clerical Brotherhood desire to express their sorrow at the passing of one of their brethren, the Rev. Charles Henry Collett, Rector of Christ Church and St. Michael's, Germantown. Mr. Collett was well known among the Clergy of this Diocese and in the Church at large, especially because of his missionary zeal and labor.

Early in his ministry he was stationed at the Bucks County Center Mission. Following that he served in various fields in the Church, but chiefly is he remembered as a very energetic Executive Secretary of the National Council. It was with great pleasure that we welcomed him back into the Diocese some two years ago as the Rector of the combined churches of Christ Church and St. Michael's Church, Germantown.

His leadership and ability will be missed both by his parish and brethren at large. To the members of his family we extend our personal sympathy and our prayers for the comfort of God's blessing upon them.

FREDERICK PERCY HOUGHTON.
J. WESLEY TWELVES.
November 17, 1937.

REV. CHAS. W. SCHIFFER, D.D.

The members of the Clerical Brotherhood of the Diocese wish to record their sense of loss in the death of the Reverend Dr. Charles Wesley Schiffer, Priest-in-charge of the Church of the Holy Comforter, Aronimink.

Coming to Pennsylvania in 1916 from the Diocese of Albany he served for four years at Holy Trinity Church, Lansdale, and then took charge of the

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Church of the Holy Comforter, then located in West Philadelphia. Shortly thereafter, under his leadership, the Church was moved to the new site in Aronimink. Here he labored faithfully and with courage in the building of the new congregation and Church. Although stricken with serious illness four years ago he did not cease to give all the energy that his physical health permitted to this work.

Throughout his stay in the Diocese Dr. Schiffer has been a regular attendant at the meetings of the Brotherhood where he commended himself to his brethren by his kindness, his wisdom and his unfailing good humour.

We now desire to express not only our loss but especially our deep sympathy with his family in their bereavement, and therefore

Resolve, That this Memorial be spread on our Minutes and published in THE CHURCH NEWS of the Diocese and that a copy thereof be sent to Mrs. Schiffer.

WALTER C. PUGH,
GEORGE BUCKLEY KRANTZ, JR.,
Committee.

MISSIONARY NOTES

Additional last-minute payments to The United Thank Offering have increased the total amount announced in Cincinnati. It is now $861,693.07. As it is estimated that interest totaling $20,000 will accrue, the total to be spent is stated as $880,693.07.

—

The Woman's Auxiliary has issued a third set of the mimeographed *Missionary Stories*, ten accounts of missionary life, each from three to six pages. A charge of ten cents is made to cover postage. Order from the Book Store, 281 Fourth Avenue, New York.

—

The women were asked to stay away from church for the evening service so there might be room for the men when Bishop Fleming visited his Arctic mission to Aklavik, where a new church is not yet complete and the old one is inadequate.

—

Among missionary luxuries may be listed the feather beds in the missionary's house on the Island of Tristan da Cunha. They are made of mail bags stuffed with penguin feathers.

—

Among missionary economies may be listed the collection of bent and used nails gathered in London by the same Tristan da Cunha missionary to take back to that island, where supplies of all sorts are valued and nothing is wasted. The missionary collected the nails in London while the Coronation viewing stands were being dismantled.

(*Continued on column three*)

The newest branch of the Woman's Auxiliary is probably the one reorganized out of St. Mary's Guild at the Mission of the Resurrection, Baguio, Philippine Islands. The first official act of these Igorot women was to send a gift to Manila for relief of American refugees from China.

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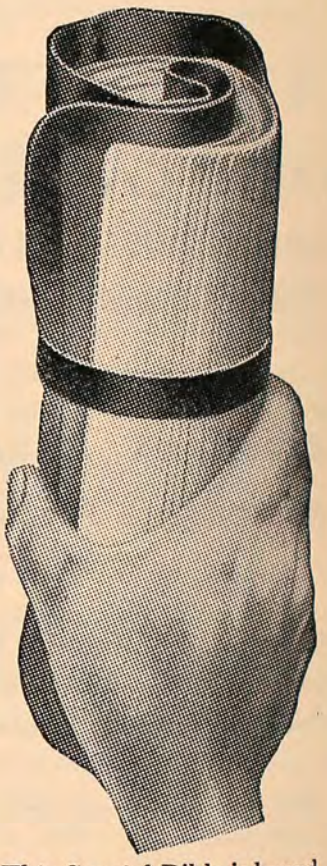

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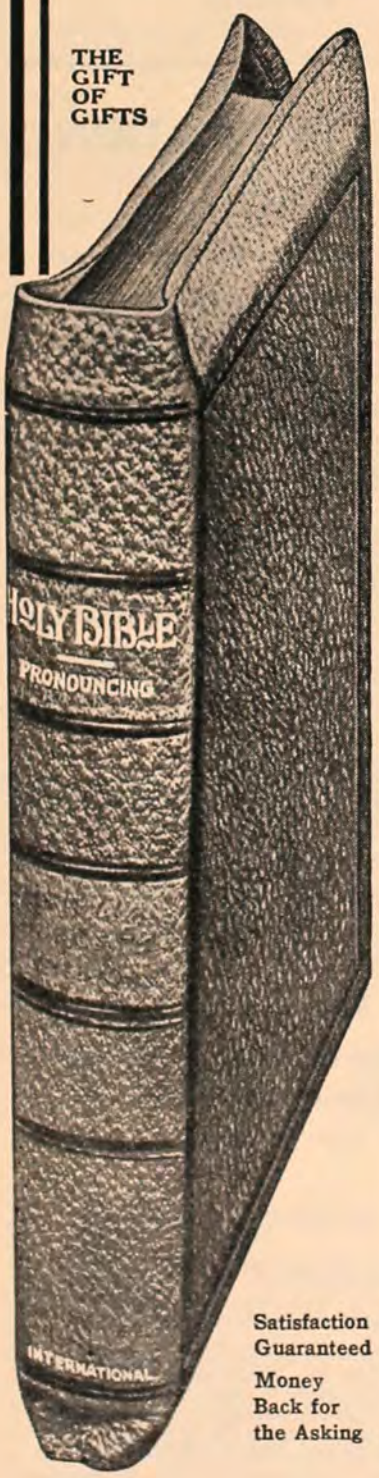

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THUS the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it

18 ¶ And the LORD not good that the n alone; I will make meet for him.
19 And out of the gr God formed every bea and every fowl of brought *them* unto Ad'; he would call them: a

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